

THE

Nonconformist.

THE DISSIDENCE OF DISSENT AND THE PROTESTANTISM OF THE PROTESTANT RELIGION.

VOL. XXXVIII.—NEW SERIES, No. 1665.

LONDON: WEDNESDAY, OCT. 17, 1877.

{ WITH SUPPLEMENT } PRICE 5d. POST-FREE 5½d.

CONTENTS.

ECCLIASTICAL AFFAIRS:	LEADING ARTICLES:
The Church Congress on the Relations of Church and State ... 1083	Summary 1045
The Church and Non-conformists 1084	Religion and Politics—Mr. Richard's Address 1045
The Church Congress on the Relations of Church and State ... 1086	The Church Congress on School Boards ... 1046
The Church and Non-conformists 1087	LITERATURE:
RELIGIOUS AND DENOMINATIONAL NEWS:	Selections from Mrs. Charles's Writings 1047
Baptist Union of Great Britain and Ireland 1039	Professor Godet's Works 1047
Congregational Union of England and Wales 1042	The Quarterlies—October 1048
CORRESPONDENCE:—	Epitome of News 1048
The Baptist Missionary Society and the Indian Famine 1043	Miscellaneous 1049
Dr. Ziemann in Bosnia 1043	Gleanings 1049
War Victims in Palestine 1043	Births, Marriages, and Deaths 1050
	Advertisements 1050
	SUPPLEMENT:
	"On the Application of Religion to Politics." 1057

Ecclesiastical Affairs.

THE CHURCH CONGRESS ON THE RELATIONS OF CHURCH AND STATE.

WHILE it was felt to be necessary to keep certain "burning questions" out of the Church Congress programme, it was impossible to exclude one topic which Churchmen have been discussing during the past twelve months, and which every day grows in interest and importance. Hence "The Relations of Church and State" occupied a prominent place, and was treated with a fulness and an earnestness which indicate a distinct change in the position of the subject, and an almost equal change in the opinions of the upholders of the Establishment. In one respect alone was the discussion unsatisfactory; for, whether from design or accident, it was wholly confined to those who still strenuously oppose disestablishment, and there was no representation of the views of those who have arrived at the conclusion that nothing short of that will provide a means of curing the ills from which the Church of England confessedly suffers. But it is very noticeable that, while there was unanimity in regard to the maintenance of the Establishment, there was nearly equal unanimity in regard to the inexorable necessity for thoroughly refusing it. We say almost, because the Bishop of Carlisle made a humorous, if unsuccessful, endeavour to chase away the gloom which characterised the previous speeches; and Mr. Raikes tried to account for the prevailing discontent by suggesting that it was largely due to over-sensitiveness and exaggeration. With these exceptions, however, there was entire agreement in this point—that the readjustment of the existing relations between Church and State is not only desirable, but absolutely indispensable. Canon Ryle ridiculed the "reckless assertions with which the country is incessantly deluged by Liberationist orators," and declared that the clergy, instead of being "creatures of the State," were freer than the ministry of all other churches. But he was obliged to acknowledge that "the position of the Church is that of a huge, dumb animal. We are practically gagged and muzzled. . . . In short, we are treated like children; we have to shut our eyes and open our mouths, and eat whatever Parliament may please to send us"; and, naturally enough, he added, "this is a grave defect in the existing relations of Church and State in England, and one

that cries loudly and reasonably for readjustment and change." Canon Gregory is anxious to preserve, and not to weaken, the ties which bind Church and State together; but he is "convinced that the only way by which those ties can be preserved unbroken is by each fulfilling its own office, and by neither seeking to intrude into the province of the other"—as he thinks the State is now doing. Dr. Lee, of the Church Defence Institution, was, of course, the warmest eulogist of the Establishment; but even he was constrained to admit that, while in politics, science, and social life the old was giving place to the new, the power of adaptation to fresh circumstances is "altogether denied to the Church;" and "indications are not wanting that this state of things can no longer be permitted to continue without extreme danger to existing institutions." Earl Nelson, in like manner, insisted that the readjustment of the relations between Church and State, on the old constitutional lines, had become absolutely necessary, unless they were prepared—as he was not—for the abolition of those relations altogether. And Canon How echoes the demand for readjustment, as the only means of averting "something more drastic and more dangerous."

Here, then, is at least one point of agreement between Liberationists and State-Churchmen—viz., that the existing system cannot longer be defended as it is, and that the choice lies between modification and abolition. There, of course, agreement for the present ceases, and there, also, agreement ends between the writers and speakers at the Church Congress. That is one of the facts which seemed to have escaped the notice of the advocates of readjustment; while another is the enormous, not to say insuperable, difficulties which stand in the way of the proposed changes.

"Readjustment is a somewhat vague phrase," wrote Canon Ryle before the Congress met, and he might have repeated the statement after this discussion. Even where specific proposals were made, they were either crude in themselves, or were supported by statements of an altogether inconclusive or contradictory character. Or if one member of the Congress showed that he knew precisely what he wished for, he was followed by another who strongly deprecated the suggested change. And the most noticeable fact of all is, that all parties seemed to be quite unconscious that they were dealing with a national institution, and dealing with it as though it could be quietly, and as a matter of course, so transmogrified as to be placed in the position of an unestablished sect, while continuing to possess the privileges of an Establishment.

Canon Gregory soars very high indeed in his description of the Church of England—as we understand the language of his paper—"as a creation of Jesus Christ," invested with authority by Him, and "entrusted with the dispensation of supernatural gifts and graces," and it is not surprising that for such a Church to permit the State to order her faith, or regulate her ritual, "would be a virtual abandonment of her claim to be the Bride of Christ, and the acceptance of the office of a State Department as her proper position." But he is obliged to bring down the Church from this lofty pedestal in order to defend its position as an Establishment, and therefore he adds, "To seek the sanction of the Legislature for what the Church in her Convocation has decreed is another

matter, and may well be submitted to, as a condition of that connection of Church and State" which the Canon is very unwilling to sever. And, further, "with respect to the temporal accidents of the Church"—mark the delicacy of the phrase—"such as those which have been dealt with by Acts affecting episcopal and capitular incomes, we may fairly leave Parliament to deal." So that the assertion of "the spiritual powers which are inalienable from the Church as the body of Christ," turns out to be mere "tall talk"; inasmuch as the Legislature may refuse to sanction "what the Church has decreed in her Convocations," and may dictate the terms on which the endowments of the Church—the "temporal accidents"—are held by its members. The seemingly haughty demand of Canon Gregory is cut down to "a fair claim of the Church to be heard through her own assemblies," and to have the opportunity for "a clear and decisive utterance."

Dr. Lee, apparently, goes a great deal further; since his practical suggestion is, that "any decision involving a change in the existing order of things, and sanctioned by a majority of the clergy in Convocation, and of the laity in Convention," should be laid before Parliament, and, if Parliament does not object to the scheme, it should, by order of the Queen in Council, have the force of law. We should be amazed at the coolness, and the utter impracticability, of such a proposal if it were not, in that respect, like many other proposals which have emanated from Church reformers of various classes. Even Canon Ryle, wildly as he sometimes writes and speaks, has common-sense enough to see that the idea of Parliament surrendering its initiative in the passing of measures for regulating the affairs of the National Church is altogether Utopian. For he says, truly enough, "The laity are wide-awake. Old history is not forgotten. The clock will not be put back. . . . If any sane man expects that Parliament will ever permit Convocation to set up an independent legislation, remove ecclesiastical questions from St. Stephen's, and keep them in its own hands, I can only express my amazement at his simplicity."

The simple fact is, that those who are thus demanding a readjustment of the existing relations between Church and State are, however unconsciously, doing the very thing they expressly deprecate, viz., paving the way for the abolition of those relations altogether. They declare the Legislature to be unfit to manage Church affairs, and claim that Churchmen shall be allowed liberty to manage them for themselves. Probably the Legislature may come to agree with them on the first point; but it will never concede to them the second, and then matters will reach a deadlock, the only way out of which will be the withdrawal of national authority and property from the Church of England, and concurrently therewith the concession of the freedom which it claims. The *Times*, it can scarcely be doubted, expresses the average opinion of Englishmen when it says of these Church Congress statements and demands:—

Once set the Church and the State against each other as independent bodies, and there will be a dissolution of the present order of things of a very radical kind indeed. Exclusive rights, privileges, and property intrusted to a national Church could not long be left in the hands of a body which was not national enough to

be fairly represented in Parliament. . . . The public, however, will recognise it as the lawful possessor of that inheritance so long, and so long only, as it is really national and practically one with the nation. If it repudiates that character, the Legislature will have its own views as to the extent of the Christian Church, and will have to act upon them. . . . A more dangerous policy can hardly be conceived than to press for such changes on the ground of antagonism between the Legislature and the Church. We believe such an assumption to be untrue in fact; but if it were true, it would be disastrous.

The Dean of Westminster being absent, there was no one clear-headed or courageous enough to place this view of the subject plainly before the Congress. There was, however, one speaker who spoke with a plainness and a force which considerably disconcerted the assembly. He was a bishop; but, being a colonial bishop, his utterance was of a very different kind from those which commonly fall from the lips of the home members of the Episcopate. The Bishop of Grahamstown, after listening to the discussion on which we have been commenting, thought—as he well might—that “there was abundant room for improvement in the relations of Church and State in this country,” and emphatically added, “He had himself been for thirty years a member of a non-established Church; and while, on the one hand, he would not put forward a finger to aid in the disestablishment of the Church of England, on the other, he would rather resign his ministry than place his neck under the yoke of that Church as it existed at present.” The Bishop of Carlisle, who followed, made a facetious attempt to prove that the Church “was not so bad as it seemed, and that there was a good deal to be said for it”; but the thoughtful members of the Congress must have gone away with the impression that, while the Church had been shown to be in a very evil case, the proposed remedial measures were either bad in themselves, or were scarcely likely to be adopted.

THE CHURCH AND NONCONFORMISTS.

A CONSIDERABLE portion of one day's sitting of the Church Congress at Croydon was devoted to a consideration of the mutual relations of the Established Church and Nonconformists. The discussion was not so interesting as might have been expected. Apparently, many of the more high-minded of the clergy shrank from a debate which must appear invidious, and might be one-sided. If any such there were, their prudence was justified in the result. The speeches made were not only invidious and one-sided, but truly absurd, showing ludicrous ignorance of the principles, attitude, and organisations of Dissenters. We should be sorry to believe that any one of the Nonconformist bodies is so thin-skinned as to deprecate free criticism; and none, we believe, would view otherwise than with attention and respect any serious attempt to heal ecclesiastical divisions in the land, to smooth the asperities of sectarian rivalry, or to mark out any course in which Churchmen and Nonconformists might act together for common spiritual objects. Instead of that, the predominant idea of the chief speakers on Friday was how Dissenters could be absorbed into the Church.

But *why* should Dissenters be brought back into the Church? The idea of ecclesiastical unity is, no doubt, to some minds very captivating. They would fain that England should have in reality what it recognises in theory—a National Church—one faith, and one communion, freed from the taint of “schism.” Such clerical dreamers, however, apparently fail to see that what they would regard as a blessed consummation would be a national calamity; that such a National Church as they desiderate—which would, of course, be of the Anglican type—would become a great ecclesiastical and political power or corporation which, far more than the existing Church of England, would dominate society, overawe the State, obstruct, if not strangle, freedom of thought, and lead the nation back to a dull and lifeless uniformity. Is it not truly astounding, at this advanced period of the nineteenth century, that the exponents of Church principles of Croydon should be unable to grasp the patent fact that a large portion of that social and political freedom which England enjoys is due to the action and enthusiasm of Nonconformists, and that the revived spiritual life in the Church itself is indirectly due to the same cause? Those who have fought and won the battle of civil and religious freedom *against* the Established Church are now with matchless complacency invited to come back again into its bosom!

One of the speakers, who seemed to have some notion of the incongruity of the invitation, ventured to hint that the reconciliation would be more feasible if the Church of England did not present the spectacle of a house divided against itself. Divided, indeed! Has not the Established Church for years past—for the last twelve months particularly—been a complete bear-garden, a very focus of chronic discord and internecine strife, an arena in which antagonistic schools have fought against and denounced each other *ad libitum*. Have our Croydon friends so soon forgotten the demands made by one section of the clergy that another section should be visited with penalties for breaking the law, and that that other section has loudly protested against vindictive persecution? Is it only a dream that a vast number of the clergy, headed by not a few stately dignitaries, have lately demanded more freedom for the Church from State control on pain of secession? Is it a mere stage illusion when we see one party denounced as Romanists and another as Erastians by clerical brethren; when bishops can hardly pour sufficient oil upon the troubled waters; and when the courts of law are appealed to for decisions which must uphold one section of the Establishment to the confusion of another? It is while this storm is raging within, or rather when for a moment there is a temporary lull in the fierce and chronic strife, that Nonconformists are invited back again into the troubled fold!

We are bound to believe that the invitation is seriously given, but we wish, for their own sakes, that those who proffer it could see the absurdity of their well-meant proposal. The ignorance it reveals of the aspirations, opinions, organisations, and power, of Dissent is simply amazing. If the clerical members of the Croydon Congress happened to read the proceedings of any one of the Nonconformist assemblies that meet yearly or half-yearly for mutual conference—whether it be Congregational, Baptist, Wesleyan or Primitive; if they took note of the tenacity with which these Dissenters hold their distinctive religious views; the enthusiasm, earnestness of purpose, and spirit of self-sacrifice that obtain; the perfection of their agencies, the breadth of their material interests as distinct denominations, and the vast numbers interested in their work—the illusions of those who have made a fetish of the State-Church would be rudely dispelled. Indeed, there was an unreality throughout the discussion that revealed its hollowness. One or two speakers spoke with genuine despair. They had no hope of breaking up the Free Churches; they must forsooth labour to entice its individual members into a Church that always presents attractions to the young and aspiring, and commands most of the avenues to social favour and distinction. Thus the “mutual” relations of the Church and Nonconformists at last assumed the aspect of small and ignoble schemes of proselytism.

But amid some expressions of kindly feeling, uttered, however, in the customary patronising fashion, but not supplemented by one single substantial proposal for making concessions to Nonconformists on the side of the Church, the true spirit of the Congress became manifest as the discussion proceeded. It fell to an unfortunate layman, Mr. Thomas Hughes, to evoke the genuine feelings of his clerical auditors. His suggestion that Dissenting ministers, “as ministers of Christ,” ought to be honoured with the title Rev., was negatively amid much interruption; his proposal that the clergy should abandon their monopoly of the parish churchyards—a monopoly which would certainly be ere long abrogated—met with such a storm of opposition, that this respected Broad Churchman was thankful to sit down and stifle his Liberal aspirations. Thus fitly ended this notable debate on the “Mutual Relations of the Church and Nonconformists.” The speakers tried to be conciliatory, but failed. Those whom they wanted to come back “to the Church of their fathers” were scolded for their bitterness and unfairness, and taunted with their political bias and disestablishment crusade. The Congress was recommended not to mistake noise for numbers, informed that Welshman were Nonconformists because the clergy did not speak the native language of the Principality, and told amid responsive cheers that Churchmen were not going to allow their Church to become either a football for Liberationists to kick about, or a mere State agency. What may have been the purpose of those who devised this part of the programme of the Congress we cannot divine. If the idea was the conciliation of Dissenters, it was an egregious failure. Even the most conservative of Nonconformists will have observed with pity, not unmixed with indignation, the aimless and bitter drift of the speeches, and have been confirmed in their belief that Church like Irish reciprocity is all on one side, and that open alliance with, or respect for, an Estab-

lishment, the members of which are so steeped in narrow sectarianism and intolerance towards Dissenters, as well as towards each other, is utterly impossible.

In conclusion, we may quote a few remarks from a paper which is always disposed, as far as possible, to smooth over Church difficulties. “The clergy, as represented at the Congress,” says the *Times*, *à propos* of this discussion, “seem to have entrenched themselves in the graveyards as obstinately as the Turks at Plevna, and to be resolved that they will only be dislodged by force. If the policy of wise and equitable compromise towards Nonconformists is to be abandoned, and the clergy are to treat Dissenters for the future as simply antagonistic and hostile communities, the prospects of peace are equally dark, whether within or without the Church.”

THE CHURCH CONGRESS.

(From our own Correspondent.)

The Church Congress has come and gone, and there can be little doubt that, taken altogether, it has been a great success. It may not have been all that the more sanguine hoped, but it certainly has not been what a great many feared, and there is now no secret made of the fact that grave fears were entertained of the occurrence of angry conflicts and scenes of confusion and disorder, exceeding those of any previous gathering. There were many circumstances to justify these apprehensions. But the judicious arrangements of the committee, the tact of the archbishop, and, not least, the self-restraint, and good sense of the Congress itself, sufficed to keep under the elements of disorder from first to last; and Churchmen may fairly congratulate themselves, that, notwithstanding the sharp contrasts presented, and the burning questions discussed, the proceedings of the Congress throughout were characterised by an amount of good feeling and mutual toleration which these great assemblies have rarely exhibited before. It is but just to make this frank admission. But then, it must be remembered, that as nearly everybody came fearing a disturbance, nearly everybody was on his guard against it. Moreover, the members of the Congress were put upon their best behaviour from the beginning. That significant text to which we referred last week stared them in the face as they entered the church where Canon Lightfoot preached the sermon; its spirit and purport was eloquently enforced in the sermon itself, and it was reiterated and emphasised in the opening address of the archbishop, who almost besought his hearers not to “rend one another.” And when to this is added the fact that a special opportunity had been provided when Churchmen unitedly might vent their wrath against Nonconformists, it is no wonder that they were induced to keep the peace amongst themselves, and for a brief interval, to put on the semblance, at any rate, of mutual toleration and respect.

It is not our purpose to give a sketch of the sittings of the Congress as a whole. There were many subjects discussed of vital interest to all churches, and they were discussed ably and well; there were others which concern the Church of England as a religious body exclusively. But to neither of these do we propose to refer; the space at our disposal will barely suffice for what we wish to say on those features of the Congress which are of special interest to the readers of this journal—those, namely, which deal with the relations between Church and Dissent, and the position of the Church of England as the National Church.

We briefly referred last week to the Archbishop of Canterbury's address from the chair. There is a stately dignity about the archbishop's style, which, while it borders at times on the grandiose, is not unsuited to his exalted position; and it probably never served its purpose better than it did last Tuesday morning, when, with an imposing array of the dignitaries of the Church right and left of him, and thousands of eager faces intently bent upon him in front, he accents:—“My right reverend and reverend brethren, and my brethren of the laity, suffer me to say a few words as to the importance of this meeting to which we are gathered together.” It is needless to say that the archbishop had the fixed attention of the meeting throughout his address, which contained much that was wise and good, and was eminently suited to the occasion, if only one could forget the actual condition of the Church at that moment, and the words and deeds of the speakers in reference to that condition on some former occasions. But the obvious intention of the address was to make things pleasant all round, and, so far as success was possible in that direction, the

Archbishop probably achieved it. The burden of the address may be summed up in few words. It was—Don't quarrel; set to work, each in your own way, and all will be well. The address had in it, too, a spice of humour which one does not look for in archiepiscopal utterances, but which give an agreeable flavour to this one, and contributed not a little to the desired result. Thus, in counselling quiet work, the Archbishop advised his hearers to remember Whately's illustration from the steam-engine which makes most noise when it makes least progress. But his master-stroke of this kind was his reference to the Bash-Bazouks and Cossacks of our theological warfare. It provoked shouts of laughter, which were again and again renewed when, after characterising the conduct hinted at as fit but for the dark ages, he added, with special emphasis, "I shall say no more on that point." It was impossible, of course, that the archbishop's incurable optimism should not reveal itself on such an occasion as this; and it did so in very characteristic fashion. He had been charged, he said, "with never speaking without an undue exaggeration of the brightness of the prospects of the Church." "But they are bright," he replied. "Look abroad; what country in the world would you change churches with?"—and here was loud applause. "Look at home," he added; "which of the other denominations—" But that was too much. There was shouts of laughter, in which the silvery ring of feminine voices was particularly audible, and the closing words of the sentence were completely drowned. It was a clever hit. It killed two birds with one stone; and the archbishop had his reward.

Immediately on the conclusion of the address from the chair the entire assembly rose to its feet and recited the Apostle's Creed. We are not aware whether this was a novelty in the proceedings of the Congress; but from the Churchman's standpoint it is eminently fit in itself, and it had on this occasion a special value in contributing to that oneness of feeling and mutual forbearance which was the great need of the moment.

The opening proceedings over, the Congress settled down at once to the discussion of the subjects on the programme. The first dealt with was that of "Mahomedanism," and we very much regret that one of the papers on this subject, that by Professor Palmer, of Cambridge, has been so briefly reported in the newspapers. It was an admirable paper, full of wise suggestions and practical advice, which deserve, and ought to have, a wide publicity. In the evening the subject of "Christian Faith and Sceptical Culture" was discussed in the Congress Hall, while in the section-room at the Public Hall, the Rev. J. Oakley, of Hoxton, introduced the subject of "The Church in relation to Trades Union, and the Agricultural Labourers' Unions." The discussion was not of a very important character, although unionism had perhaps, a little more taid in its favour than might have been expected. Joseph Arch was soundly rated for his hostility to the Church, and the clergy were cautioned as to how they dealt with the matter, either on the one side or the other. Canon Ryle made a characteristic speech. He knew all about the matter, and whatever anybody else might say he could tell them that, while the labourers were never better off in their lives than now, there had been very little money made by farmers for years past. He did not believe in the alienation of the working classes from the Church of England. The Rev. Brook Lambert spoke strongly in favour of unions. There were faults connected with them, but they had been a great power for good. It was the thinking men among the working classes who had guided and directed them, and in teaching self-denial and care for others they were preaching principles not far removed from those on which the kingdom of heaven was based.

On Wednesday morning the Great Hall was crowded to excess. The subject for discussion was the subject of the Congress:—"The best mode of promoting united action and mutual toleration between different schools of thought in the Church"—and if any explosion at all was to take place, this was the time for it. But great precautions had been taken, and everybody had been well schooled. The subject was opened by three carefully prepared papers, the first of which was read by Canon Garbett. It was a frank and manly statement of the Evangelical view of the case, and speedily led to great outcries from the Ritualists, which obliged the Archbishop to interpose; but the thoroughness with which Mr. Garbett dealt with his subject, and his downright earnestness, soon procured for him a patient hearing. He had, moreover, a distinct proposition to make, and we are bound to say it was the only definite proposal towards a solution of the diffi-

culty which was made throughout the discussion. But what a proposal it was! According to Mr. Garbett the three great historical parties in the Church could get along together very well. But of late years there had sprung up an extreme off-growth from both the High Church and the Broad Church parties; represented in both cases were eccentricities of individual opinion, and did not come legitimately within the limits of either of the recognised schools of thought, but constituted different systems of faith, and the simple but astounding proposal of Canon Garbett, as we understood it, was, to cut these parties adrift, and let them shift for themselves, without place or position in the Church! This was having the courage of one's convictions with a vengeance; but it was an odd contribution to the cause of "united action and mutual toleration"; and the Congress seemed scarcely to recognise the audacity of the proposition which had been made to it. The second paper was by Canon Carter, whose name has come very prominently before the public of late, and his rising was the signal for a perfect storm of applause from his Ritualistic friends, amongst whom he is evidently a great favourite. He is a tall, thin old gentleman, bent with years, very feeble in manner, and feeble also, as it seemed to us, in the matter of his paper. He broke away at once from his manuscript to interpose an impromptu reply to Canon Garbett's main point, by insisting that not only the recognised schools of thought in the Church, but the varieties also of those schools, should be regarded with toleration. We confess we were not favourably impressed with Canon Carter. He seemed to us throughout his address to be purposely avoiding precision and definiteness, and dealing in vague generalities, and to be pleading in form for one thing, while, in fact, he meant another. He never once got really hold of the meeting, and though his friends cheered him lustily at the close of his paper, it seemed to fall very flat on the Congress as a whole. And now, having had the Low-Church view of the position and the High—the only High-Church—view of it, we were treated with the Broad-Church view in a paper by Canon Farrar. It was by far the longest, the most eloquent, and the most popular of the three papers. It was delivered with great vigour, and it won great applause. But it never once seriously grappled with the difficulties of the case. It was filled to the full with sensible and beautifully-expressed thoughts as to the value of charity, the evil of party spirit, and the folly of magnifying little differences to the neglect of greater agreements. It was very severe upon those small and minor souls who made much of the "infinitesimally little" who were most careful about "the mint and anise and cummin," but neglected the weightier matters of the law," and it recalled with mournful emphasis and elaboration the memorable episode between Dr. Pusey and Mr. Maurice some years ago, when the one declared that they believed in "different Gods," and the other, as the Canon expressed it, "accepted the dreadful conclusion." But the great point of Canon Farrar's paper was the terrible onslaught which he made on certain of the Church newspapers, the lurking places of those Bash-Bazouks to whom the Archbishop had previously referred. It was admirably done, and evoked hearty applause, and it has made both the *Rock* and the *Church Times* exceedingly angry. But, with all its excellences, Canon Farrar's paper contributed really nothing to the practical solution of the difficulty under discussion. Viscount Middleton could hardly be expected to succeed where better men had failed. But he made one point by the importation of an American phrase, which will probably be remembered, and play its part before the settlement of the ritual controversy. He thought the laity were not prepared "to go behind" the Reformation. His lordship was rather inept in many of his phrases, and got rather rudely laughed at in consequence; but this one was happy, and we are inclined to think, will live. Mr. Beresford Hope now appears upon the scene. He is filled with thankfulness for the moderation of tone and kindness of spirit with which the discussion has been conducted, and he straightway begins, with a sort of malicious pleasure, to quiz and to caricature those who have done so well. He is especially severe upon Canon Farrar, and advises him not to regret things as "infinitesimally little," merely because he knows "infinitesimally little about them." But Mr. Hope has a clear head as well as a sharp tongue, and when he pleases can put things tersely and well. On historical grounds he puts in a plea in arrest of judgment as to the disloyalty of the Ritualists, and in defence of their sensuous worship he tells the Congress that the majority of mankind think with their eyes and not with their mind. The Bishop of Winchester and one or two other pointless speakers followed, and then comes Canon Ryle, who fairly bristled with points, although he said very little which bore specially on the subject of the debate. He made a vigorous defence of the Church newspapers, and thought they ought to be respected. He recognised all three parties in the Church, and that fourth party of people who said they belonged to no party at all. He would stand by any of them in defence of the creeds, of the union of Church and State—"aye," said he, "and in defence of our churches and churchyards." This last hit was vehemently applauded, the cheers ringing out again and again, and the Archbishop for whose behoof it seemed specially intended, looked on in solemn silence. "But," Mr. Ryle went on to say, "when we get beyond these things we may possibly differ." We have heard

this sort of language from Mr. Ryle before, and the least that can be said of it is that it does not increase the respect which one would like to feel for him. The discussion dragged on from this point in a very purposeless fashion, and was at length, on the invitation of the Archbishop, closed by a courtly speech from the Rev. W. Maclagan, which, unless we greatly mistake, marks that gentleman out for speedy preferment. We suspect that this discussion will do little to heal the Church's wounds, or to appease the angry passions of the hostile parties which are striving together within its bosom. It had an air of unreality about it almost from the first, and we do not wonder that, out of temper as it is, the *Rock* should speak of it with contempt as a "gigantic sham."

The afternoon of Wednesday, in the Congress Hall, was occupied with a discussion on "Representative Assemblies of the Church," which was but poorly attended and calls for no notice from us.

But on Thursday morning the burning question of "The Readjustment, if any, desirable in the Relations between Church and State" again brought together a crowded audience, and led to one of the most interesting discussions of the series. A great disappointment, however, awaited the Congress. Dean Stanley was announced to read the first paper; and the secretary had to explain that he was not present, and that it was feared he had not returned from Switzerland. Canon Gregory, therefore, took the lead, and in a carefully written paper, with many parts of which Nonconformists would heartily agree, he developed the High-Church idea of what is necessary to be done in order to place the relations between Church and State on a fair and satisfactory basis. He was no advocate for the severance of the Church from the State, but it was necessary that the Church should have liberty to order and regulate her own affairs. We have rarely heard even from a Liberation platform, some of the points of what we should once have called the Nonconformist argument against State-Churchism put so powerfully and well as in this address by Canon Gregory. He was followed by Canon Ryle, and the grave and serious aspect of the assembly at once gave way, and was soon followed by irrepressible movements and explosions of laughter, as the vivacious Canon rattled along with his oratorical horse-play. "Was it not an admirable and well-reasoned address?" said a gentleman to a portly dame in front of us. "Yes," was the hesitating reply; "no doubt; and yet I confess I have a prejudice against him. He bellows so, and is so coarse." And the criticism is not undeserved. The lines have fallen unto Mr. Ryle in pleasant places, no doubt; but his hilarity at times is a little oppressive; and we do not know that we ever felt it more so than at this Church Congress. Dr. Alfred T. Lee read the next paper, which fell very flat on the audience, and was only saved from failure by a piece of extraneous audacity at its close, which is worth recording. The paper wandered away, of course, into the subject of Church defence, and referring to the strong inducements, which many of the clergy are beginning to feel, to favour disestablishment, Dr. Lee said—"It is only the old temptation under another form—'Cast thyself down, for it is written He shall give His angels charge concerning thee'—and the proper reply (said the Doctor) is still the same—'Thou shalt not tempt the Lord thy God!'"

The discussion was continued by Mr. Raikes, M.P., Earl Nelson, and some others, and then the Bishop of Grahamstown rose, and sent a veritable bombshell into the assembly. It was evident from the moment the bishop began that he had something to say which he did not very well know how to bring out. He hesitated, harked back, and began again. Canon Ryle, he said, had told them they should rather bear the ills they have than fly to others they know not of. But, said the bishop, he should have gone on with the quotation, and he would have found that—

Thus the native hue of resolution
Is sicklied o'er with the pale cast of thought,
And enterprises of great pith and moments
With this regard, their currents turn away,
And lose the name of action.

It was exactly that with the Church of England, and, continued the bishop, while it is not for me to interfere in your affairs, I say for myself that after thirty years' experience of a non-established Church, nothing on earth should ever induce me to put my neck under the yoke of the English Establishment! In a moment there was wild excitement and commotion—then a burst of lusty cheering—"Yes!" in the Church Congress—and then a storm of "No, no's," and cheers, and counter cheers, again and again. It was a lively and significant incident, which will be remembered; and at the close of the sitting, in a few words we had with the bishop, we congratulate him on the important contribution he had made to the debate. The "readjustment" which the bishop hinted at is clearly the only readjustment which will meet the necessities of the case in either Church or State.

The afternoon sitting of the Congress on Thursday was occupied with a discussion on "The Position of Voluntary Schools under the Education Acts of 1870 and 1876, and the duty of the Church with reference to Board Schools." It was introduced by papers from Mr. J. G. Talbot, M.P., the Rev. J. Nunn, and Mr. W. Grantham, M.P., neither of which contained anything very marked or extreme. The London School Board election of last November have evidently told upon Churchmen,

and has had a most sobering effect, especially upon the clerical agitators against Board schools, who were so severely rebuked on that memorable occasion. The speech of Mr. Grantham was really Liberal in tone, and contained a valuable testimony to the advantages of the school board system. But the incident of the debate was a speech from Mr. Sydney Gedge, the solicitor to the London School Board. This gentleman had made a very telling impromptu speech in the morning, and having won favour then, he was now very heartily received. The speech was full of instructive figures, apt illustrations, and lively anecdotes, but its great feature was the charming picture which it drew of the advantages which the clergy in the poorer parts of the country would gain, not only for themselves, but for the cause of education, by handing over their voluntary schools to a school board. It was amusing to observe how the countenances of many of the clergymen present broadened out into a genial smile under the influence of this part of the speech. Mr. Gedge concluded with an earnest vindication of the religious instruction given in the board schools. The Rev. Evan Daniel, one of the clerical obstructives of the late London School Board, and a member of the present Board, was the next speaker, and he addressed himself at once to the task of undoing the effect of—as he expressed it—"Mr. Gedge's 'reductive eloquence.'" But neither he nor Mr. Heygate, M.P., who followed, achieved any great success in that direction, and we shall not be surprised by-and-by if this education debate in the Church Congress should prove to have a result very different indeed from that which its originators designed.

On the last day of the Congress, its members having done their best, in so far as mere words can do it, to compose their own differences, to amend their own internal machinery, and to readjust their relations with the outside world, now turn their attention to their "Dissenting brethren." But we have to confess to a very stupid misunderstanding here. We were under the impression that the discussions of "The Mutual Relations of the Church and Nonconformity at Various Periods of the Nineteenth Century" was meant to be the occasion for something fraternal and conciliatory in regard to the Nonconformist bodies. It was very simple, no doubt, and we were speedily undeceived. "Our Dissenting brethren" were nowhere on Friday morning; the only people we heard about were the "political Dissenters," and they—well, they got it pretty soundly. Under the influence of "mutual toleration" there had clearly been a great deal of righteous indignation securely bottled up in the previous part of the week, but now had come the time for letting it out, and out it came, indeed, hot and strong, and in a superabundant measure. But we must not anticipate. The subject was opened by Canon Curteis, the Bampton Lecturer of 1871, on Dissent. He was somewhat dull and heavy in manner, but there was a novelty in his mode of putting things, and a sharpness of outline in his statements which soon won for him the fixed attention of the Congress. One's first impression of him was that he was a paragon of liberality in regard to Nonconformists, for his references to their services in the past were no less generous than just. But these commendations fell on dull ears; they evoked no response of approval. It was another thing when the speaker left the past, and came to present times, and to the recent tactics of the Liberation Society! Now the cheers rang out right merrily, and the more scurrilous and foul the Canon's remarks, the more apparently they were relished and approved. Our readers may see what Mr. Curteis really said elsewhere in our columns, and they will agree with us that it was not calculated greatly to improve the "mutual relations of the Church and Nonconformists." Mr. Harwood next appeared upon the scene, and as the latest champion of the Established Church it might have been expected that he would have had a hearty reception. But he was evidently either unknown, or not favourably known—the Church papers, it will be remembered, dealt very mercilessly with his book—and his reception was rather chilling. But he has a smart manner, great self-confidence, a fluent tongue, and plenty to say, and he soon gets a firm hold of the Congress. The burden of his speech was the brightness of the Church's prospects. Everything in regard to the results makes him hopeful. He spoke in one part of going up in a balloon to take a broad view of the case, little suspecting how entirely "up in a balloon," he is himself in another sense. There was only one thing that gave him any anxiety, and that was those very efforts at readjustment the Congress had previously been discussing, and which most people thought so important for the Church's welfare. In his view anything done in that direction would be fatal. Like many another patient, all that the Church needed was exercise, patience, and above all things to avoid physic. In many respects the most noteworthy speech in the debate was that by the Dean of Bangor. It was wholly free from anything offensive to Nonconformists, and, indeed, it bore a noble and ungrudging testimony to the services of the Nonconformists of Wales. The purpose of the speech was to explain to the Conference one remarkable fact, that in Wales Nonconformity is everything and the Church nowhere; and the Dean accomplished that purpose in a simple recital of the facts of the religious history of Wales which made an immense impression on the assembly. It was a manly and courageous speech for the Dean to make;

and, we say it seriously, it is a speech which the Liberation Society might publish as one of its tracts without the omission of a syllable. Canon Ashwell followed in another bitter and acrimonious speech; for many of the statements we should like to see him formally called upon to give chapter and verse. And then came Mr. Thomas Hughes. It would be simply impossible to convey to the reader an idea of the utter want of sympathy between this gentleman and his audience. If Mr. Hughes had dropped into the Congress straight from another planet, he could not have been more entirely out of harmony with its prevailing sentiment. The remembrance of his reception on this occasion will, it is hoped, help to teach Mr. Hughes how utterly repugnant to the feelings of his fellow Churchmen is the only theory on which he is prepared to defend the Establishment. After some few moderate and conciliatory words in reference to Nonconformists from the Rev. Mr. Loraine, Canon Ryle was to the front again. On this occasion he gave some sensible advice on the subject of forbearance with Nonconformists, with respect to whom, however, there was in his observations much too decided a tone of condescension to be at all acceptable. He was strong on the subject of flirtation with Rome, which immediately brought up Mr. Beresford Hope, who closed the discussion in a few spicy sentences, which took with the Congress amazingly.

THE CHURCH CONGRESS ON THE RELATIONS OF CHURCH AND STATE.

At the meeting on Thursday, the archbishop in the chair, the attendance was very large in the Congress Hall, Croydon. Dean Stanley had intended to be present at the meeting and to have read a paper on the first subject set down for discussion, "The Readjustments, if any desirable, in the Relations between Church and State"; but Mr. WILKES, the Secretary to the Congress, stated that he had had two letters from him, from Switzerland, expressing a fear that the state of his health would prevent him from carrying out his intention, a fear which, as he did not see him on the platform, he regretted to say, had too probably been realised. In the absence of the dean, the subject was opened by

Canon GREGORY, who said that our ideal of what the relations of Church and State ought to be must depend upon our conception of what the Church was. Some conceived the Church to be the general assembly of believers, to which was entrusted the care of certain holy books, and to which was also committed the office of providing whatever was needed for the instruction or edification of its members. Such a Church differed from a philanthropic club or a benevolent department of the State mainly in this, that it was the authorised guardian of the Book of God. It laid claim to no supernatural power, it professed to convey no supernatural gift, but had simply a moral power. Such a Church, the Canon observed, might, without violence to itself, be administered by popular assemblies composed of men of very different views and beliefs. But others conceived the Church to be the creation of Jesus Christ, invested by him with authority to preserve pure and undefiled the faith which he revealed and entrusted with the dispensation of supernatural gifts and graces. He had no hesitation in adopting the latter definition—(cheers)—for he believed the Church to be a Divine institution; according to the Articles of our Church, a visible body, with power to decree rites and ceremonies, and with authority in controversies of faith. Taking this definition of the Church, he proposed to consider what ought to be its relation to the State. It was quite possible that the members of the Church and the State might consist of the self-same persons; but even when such was the case, the ordering of what related to the Church and the State should not rest in the same hands. Having shown that the ends for which the two organisations exist may often be best promoted by co-operation, but that the ends for which they were founded were different, the one having for its object man's well-being in this world, the other being charged with what related to his spiritual life, he said that, while it was comparatively easy to draw a line of distinction in theory between the functions of Church and State, all experience had shown that there was a perpetual inclination to forget it in practice. Whether the Church encroached on the State, or the State upon the Church, the effect had been all the same—injury and loss to the Church's real good and life. (Cheers.) Church and State had been for nearly half a century undergoing practical modifications, and it would be well to consider whether the whole of them did not need readjusting, and might not be so adapted to the altered circumstances of the times as to conduce to the advantage of both, by which means the ancient union of Church and State might be upheld; so that the State might be preserved from a complete severance from Christianity on the one hand; while, on the other, the Church might still retain the restraining influence which result from its connection with the State. (Cheers.) To effect this, a clear and distinct line must be drawn between the spiritual powers which were inalienable from the Church as the Body of Christ and those temporal accidents which were advantageous for her influence in the world, but in no way bound up with her life. For what appertained to

the faith or the administration of the sacraments, to the ordering of her services and the regulation of her ritual, the Church had a responsibility of which she could not divest herself. (Loud cheers.) To permit the State, the powers of this world, to order or regulate any of these, would be a virtual abandonment of her claim to be the Body of Christ, and the acceptance of the office of a State department as her proper position. To seek the sanction of the Legislature for what the Church in her Convocations had decreed was another matter, and might be well submitted to as a necessary condition of that connection between Church and State which he, for one, should be very unwilling to sever. But with respect to the temporal accidents of the Church, such as those which have been dealt with by Acts affecting episcopal and capital incomes, might fairly be left to be dealt with by Parliament. The principle on which some readjustments of the relations between Church and State should be made was to be found in a loyal acceptance of the fair claim of the Church to be heard through her own assemblies in all that related to those directly spiritual interests which were intrusted to her by her Divine Founder. Owing to internal divisions and political exigencies, the Church had for some time past been treated as though her Founder had died in 1662—(loud cheers)—and all that had to be done was to execute as fairly as possible the trusts of His will contained in the existing Prayer-book. It seemed to have been quite forgotten or overlooked that the Church of England of to-day had the same power of making her living voice heard, and the same right to alter it, as she possessed in 1662; and that there would be a moral force in her living utterance which could not be possessed by conclusions drawn from nicely-balanced premises by lawyers, however skilful in their profession. (Cheers.) He believed that what was needed to secure that internal peace for the Church which was so essential for her welfare, and without which she could never hope successfully to resist the foes by whom she was surrounded, was that there should be restored to her so much legislative power as was necessary to enable her to fulfil the trusts committed to her by her Great Head. (Cheers.) The Canon concluded by urging that a decisive utterance of Convocation on disputed points would command the respect of Churchmen, but for this purpose the clergy must be better represented in the Lower House. All members of the Upper House were nominees of the Prime Minister, as were the Deans in the Lower House, and the Archdeacons indirectly. The two Convocations must sit together, and have more time to do their work. He made these suggestions as a cordial friend of the union of Church and State. (Loud cheers.)

Canon RYLE read the next paper. Assuming that readjustments meant resettlement, alteration, and change, he contended that all ecclesiastical changes required immense caution. Nevertheless, he frankly admitted that there were times and occasions in the history of every Church when changes and readjustments became a necessity, and must be attempted. The precise nature of the readjustments which were "desirable" in the existing relations of Church and State was a very wide and debatable field, and he could not pretend to discuss all the proposals that were made. With some of them he had no sympathy, and he believed they would be changes for the worse, and not for the better. He wanted no change in the relations of Church and State, in the constitution of the Supreme Court of Appeal, although he knew that in saying that he was opposing the opinions of many zealous Churchmen. His principal reason for objecting to any change in the Final Court of Appeal was very simple. He was utterly unable to see how we could form a better tribunal. (Hear, hear.) Like every other judicial court composed of men, it might not be perfect; but if it was to be swept away and another substituted, he was at a loss to understand how a more satisfactory court could be constructed. (Hear, hear.) Well, would they ask the State to sweep away the present Court of Appeal, and compose one of bishops only? He was afraid such a court would never give satisfaction. (Hear, hear.) If there was any one point on which the *Guardian* and the *Record*, the *Church Times*, and the *Rock* were entirely agreed, it was the fallibility of the bishops. (Laughter.) Would they turn away from the bishops, and compose the new court of appeal of deans, University professors, and select eminent theologians? Again the same objection applied. The very divines whom one school of Churchmen would choose were men whom another school would not allow to be sound theologians at all. ("Hear, hear," and laughter.) The fact was that the favourite theory of those who would refer all ecclesiastical causes to clerical judges was a theory which would never work. (Hear, hear.) It sounded plausible at first, and looked well at a distance, but it was unpractical. (Hear, hear.) Laymen, and legal laymen, trained and accustomed to look at all sides of a question, were the only material out of which a satisfactory court of appeal could be formed. (Cheers.) Ecclesiastics, as a rule, were unfit to be judges. They might not shine on the bench, whatever they might do in the pulpit. ("Hear, hear," and a laugh.) If there was one thing that bishops and presbyters rarely possessed, it was the judicial mind, and the power of giving an impartial, unbiassed decision. ("Hear, hear," and cheers.) But there was one point on which the relations of Church and State appeared to him to require some change and readjustment. There was at present in the relations of Church and State a

conspicuous absence of any organised instrumentality by which the Church might speak to the State, the opinion of the Church might be represented, and the voice of the Church might be heard. This was a great evil; it was beginning to do harm; it was likely to do more harm; and he believed the time had come when the evil ought to be looked in the face. (Cheers.) It was evidently impossible for ecclesiastical subjects to receive much calm examination and discussion in the House of Commons. Yet religious questions were cropping up more and more every session: and the position of the Church was that of a huge dumb animal. They were practically gagged and muzzled, and debarred from any opportunity of expressing their minds about ecclesiastical matters in Parliament. It was no answer to what he said to point to Convocation. He was certain that he spoke the opinion of myriads of Churchmen when he asserted that Convocation in its present state did not represent the Church of England. (Cheers.) What was wanted, if the Church was really allowed to have a living voice about its own concerns in the nineteenth century, was a Convocation radically reformed and readjusted to the circumstances of the times—a Convocation uniting Canterbury and York in one body—a Convocation in which the official element should be largely diminished and the elective element largely increased, and that, too, with a due regard to the representation of minorities—a Convocation, above all, in which the laity should be represented as well as the clergy, and every diocese should return a certain number of lay proctors, who should sit, and debate, and vote side by side with the clergy. Such an assembly, and such only, he believed, would deserve to be called the "living voice" of the Church of England. Such assemblies did good in Australia and Canada and America, and their proceedings had been eminently marked by moderation and good sense—a result to which none had contributed more than the laity. Such an assembly, he ventured to think, would do good in our own land.

The Rev. ALFRED T. LEE read a third paper, in which he urged the need of the Church having the power of self-government, and sketched out a scheme by which the laity might be represented in a convention, the members to be elected by diocesan conferences. He pointed out that the union of Church and State gave special opportunities for spiritual work—(a), in teaching freely the whole of the Catholic faith; (b), in providing frequent services with decent and solemn ritual; (c), in protecting the clergy in the position of cultivated teachers; (d), in giving the clergy a fixed income, so that they "can reprove, rebuke, and exhort" all classes of their parishioners without fear of their displeasure; and (e), in the possession by the clergy of a territorial jurisdiction and the control of the arrangements of Divine service.

In the discussion which followed, Mr. H. C. RAIKES, M.P., said he thought that the present uneasiness was due to a haziness of view on the part of laymen as well as of ecclesiastics. The province of the Church was the domain of conscience, that of the State of law. If the latter attempted to alter the cardinal features of our religion, the Act of Parliament which made the attempt would be merely waste paper. While the Church had to go to the State for the every-day business of life, we must remember that not only was the State Christian, but the Church national. The latter consecrated and sanctioned the former, even as she did the Sovereign, who necessarily belonged to her communion. He should view with great distrust what some desired—a legislative Church body. The Scotch and Irish experience was certainly not encouraging. He did not believe that the present supreme court of appeal would infringe on the reasonable liberties of Churchmen, though he thought its constitution might be improved. He thought that there were some reasons for satisfaction with the policy of the Public Worship Regulation Act, and a moderate right to cavil at the appointment of the present judge. (Loud cheers and counter cheers.) At first his nomination was purely civil, but now he had the authority of the Archbishop—(No, no)—and was entitled to the full confidence arising from that fact. He fancied Church people were too sensitive as to Christian freedom, which was a noble heritage; but he reminded them that Christian obedience was also a noble duty.

Earl NELSON contended that the readjustment of the relations between Church and State had become an absolute necessity, unless we were prepared—which he, for one, was not—for the abolition of those relations altogether. The spirit which should actuate such readjustments should, he added, be the same as that by which other reforms in our institutions had been suggested—the substitution of a reality for a sham, and of freedom for penal restriction. He, for one, had no desire to do away with the nomination of Bishops by the Crown; but he would ask that the old constitutional security should be retained, and that it should be open to the dean and chapter to show cause against unsuitable nominations. He wished to see Her Majesty put in force her present power of summoning the Convocations of both the provinces of Canterbury and York to act as one body, and thought that permission should be given to them to reform themselves. As to a court of final appeal in ecclesiastical cases, he had no objection to it; but, then, the appeal should be from the diocesan courts, after their modes of proceeding had been simplified and reformed and should be confined to the proper legal construction of Church law. (Cheers.)

Mr. C. H. LOVELL, as a layman, maintained that it was desirable there should be legislation to provide that, when a clergyman was appointed to a parish who preached different doctrines from those to which the congregation had been for years accustomed to listen, the laity, under proper sanction, should be allowed to build and endow a church where other views than those of the new incumbent would be enunciated. He urged also the expediency of buying up patronage, so that the scandal of men enjoying rent-charges in return for which they did no duty might be done away with. He was in favour, too, of abolishing all dealings in next presentations (cheers), and would like to see the discipline of the Church carried into effect to the utmost extent by the Bishops, for the less, in his opinion, Churchmen had to do with courts of law the better for all parties. (Cheers.) The bishops' courts had not been interfered with. The bishops could still, as hitherto, sit in them, and it was, he believed, the wish of the clergy generally that they should do so. (Cheers.)

The discussion was continued by Mr. Outram Marshal, Mr. Sydney Gedge, the Dean of Chester, Canon How, and Mr. G. Harwood, all of whom, while expressing themselves, as did the previous speakers, as entirely opposed to the separation of Church and State, advocated some reforms in the relations between the two.

The Bishop of GRAHAMSTOWN, speaking as one who had for the last thirty years been a member of a non-established Church, said nothing on earth could induce him to put his neck under the yoke of an establishment such as existed in England. (Cheers and counter-cheers.)

The Bishop of CARLISLE maintained, in reply to some remarks which had been made in the course of the discussion, that a marvellous change had come over the Church in this country during the last fifty years, and that she was now in the truest, best, and most spiritual sense of the word, a Reformed Church. (Cheers.) In proof of this statement he appealed to what had been done during that time in the building of churches; to the way in which the Church was now working in every corner of the country; and to the progress of ecclesiastical art, as well as the perfect toleration exhibited in such an assembly as that which he was addressing. (Cheers.)

The discussion, which was conducted with perfect good humour throughout, lasted nearly three hours.

THE CHURCH AND NONCONFORMISTS.

In the Church Congress on Friday the most important question discussed was the "Mutual Relations of the Church and Nonconformity" at various periods of the nineteenth century.

The discussion was opened by a paper read by Canon Curteis, Principal of Lichfield Theological College, which commenced by stating that there was one shining gift belonging to England, and that was that she was beyond rivalry or dispute gifted with political experience. What, then, he asked, was her corresponding duty to Christendom? The answer to the problem was, he thought, honestly to be found in the true relations which should subsist between religion and politics—the problem, in a word, of "Church and State." In working out that problem, England had received very great assistance, and owed for that assistance a great debt of gratitude, he contended, to Dissenters. Dissent, especially during the present century, had played a leading part in English politics, and had been the main agent, under God, in dissipating a great many fallacious ideas and establishing many truths. He then briefly sketched the history of Dissent since the commencement of the century, observing that the Imperial programme which had been set forth in 1801, when the Union with Ireland was accomplished, had been carried to its legitimate conclusion by the admission of Jews into Parliament in 1858, and was crowned by that group of Educational Acts which had been passed in 1870. He wished he could stop there, and dwell, not on the distrust and suspicion which unhappily existed on the part of Dissenters towards the Church, but upon that friendship which might easily have sprung up between both. But the acts of the Liberationists seemed to announce, he regretted to say, a fixed intention of overthrowing the Church. What Churchmen never could forget, and what they must pray earnestly for grace to forgive, was the forcible perversion to secular uses of things which long association had made sacred in their eyes. (Cheers.) An attempt was now being made to desecrate their churchyards—(cheers)—and to render them hateful in their eyes as scenes in which discord might arise, places where once all was order and peace. (Cheers.) He would ask his Dissenting friends how they could do such things to the Church, and ride, as it were, roughshod over the sentiments of Churchmen, or, if they wished to call them so, their superstitions? As to the future of Nonconformity, he could only say that if the Burial Bill were passed into law, there would be no further limitations of any kind. (Cheers.) Mr. Holyoake, the atheist, had with manly boldness said that if the movement for taking the churchyards succeeded, he might one day find himself discoursing at the grave-side in a churchyard, where he would be able to speak what he thought. Such a statement as that should make both Churchmen and Dissenters pause, and he only wished good counsel might prevail, for what must be the inevitable end of a reforming pursued persistently and blindly? (Cheers.) He thought this,

the latest instance of Dissenting unfairness, was to be greatly lamented, for on what principle of justice could they wish to make the churchyards the theatres of scenes objectionable to Churchmen? Dissenters had, however, much mistaken the young Churchmen of the present day if they imagined that they were prepared to allow their churchyards to become either a football for Liberationists to kick about or a mere agency of the State. (Cheers.)

Mr. GEORGE HARWOOD, of Bolton, followed on the same subject. Having been born and bred in the lap of Dissent, and appreciating the many excellencies of Nonconformity, he was most anxious to see Nonconformists reconciled to the Established Church. He believed such a reconciliation was possible. (Cheers.) There was much greater respect and affection for the Church among the more intelligent Dissenters than was generally supposed. (Cheers.) The Church must do its part in the work of reconciliation, and it would most attract the Nonconformists by showing its own continued unity and broad sensibleness. (Cheers.) The points of difference between Churchmen were not so great as their enemies would have them believe, and not nearly so important as their points of agreement. (Cheers.) Above all, he appealed to Churchmen not to let their enemies "egg" them on to fight, and to avoid entering on sectarian organisation, which would narrow the broad basis on which the Church now stood. (Hear, hear.) The Church at the present moment was like a strong man with an attack of biliousness upon him. The skin was sensitive, the temper irritable, and the eyes looked jaundiced; but the best cure for the Church, as for the man, was exercise.

The Rev. Mr. WILKS, the secretary, read a paper on the same subject, contributed by the Rev. T. P. Garnier, rector of Cranworth, Norfolk, who thought that no hope of corporate reunion between the Church and the Dissenting bodies could at present be entertained. It was, therefore, to the reabsorption of individual Nonconformists, and to stopping the leakage from its own body, that the attention of the Church should be turned. He recommended the introduction of lay preaching, prayer, and class meetings, &c., into the Church as a means of attracting Dissenters.

The Dean of BANGOR, addressing himself especially to the relations subsisting between the Church and Nonconformists in Wales, gave a brief outline of the history of Dissent in the Principality. He stated, also, that, although no single Nonconformist sect in Wales was equal in numbers and influence to Churchmen, the sects greatly outnumbered the latter, taken together. He pointed to the fact that the Welsh language was almost universally spoken in the Principality, that the newspapers and magazines were written chiefly in that language, and that there were a great number of educated eloquent men who spoke it, members of the Dissenting ministry, as a reason why the Church of England had made so little progress in Wales, and, in conclusion, insisted strongly on the expediency of employing similar agencies on behalf of the Church, and announced that a movement had been initiated for the establishment of a fund to enable the Church to secure the services of educated clergymen speaking the Welsh language, for which purpose, he was glad to say, a sum of 600*l.* a year had been promised. (Cheers.) By such means he felt satisfied the work of the Church would be successfully carried on, for there was, he believed, no deep hostility towards her in the minds of the Welsh people. (Cheers.)

Canon ASHWELL, while of opinion that on the political side of the question reconciliation with Dissenters was hopeless, and while characterising as most repulsive the way in which Dissenters nowadays painted themselves as the most irreconcilable of irreconcilables, he expressed it to be his opinion that union with Nonconformity could be brought about only by the attraction to the Church of individual Nonconformists, who in thousands of instances were fully alive to the weak points in their own system. If, he added, there were only a sufficient number of clergy to minister to the spiritual wants of our teeming population, there would, he believed, be in ten years an enormous alteration in the relations, numerical as well as otherwise, in which the Church now stood towards Dissent. He advocated strongly Church expansion as the first step in that direction, and also Episcopal expansion and the interchange of individual courtesies between Nonconformists and Churchmen. (Cheers.)

Mr. T. HUGHES said that the standpoint of those whom he represented was that the Church was before all things national, that it was Catholic or nothing, that the nation was holy, that God cared for it as for Israel of old, and that Christ was its King as truly as he was the head of the Church. He also expressed his astonishment at some of the sentiments which had been uttered in that hall, and maintained that it was the duty of the nation to make the return to unity as easy as possible for all. Were they doing that? (Cries of "Yes.") He wished he could quite agree in the view of those who said "Yes," but it did not represent the conviction which had come home to him from a very considerable study of the subject. While the clergy, he contended, were doing their work nobly in many ways, it was mainly owing to their conduct that the relations between the Church and Nonconformity were such as those which now existed. ("No, no.") The fact was the clergy were separating themselves too much from the nation in general, and especially from their Dissenting brethren. As an instance of the justice of that statement, he

might mention that when a Nonconformist clergyman took the title of "Reverend," instead of telling him that they were glad to find him claiming a national title—(cries of "No, no") as a minister of the Church of Christ, they repudiated the claim, while they displayed a spirit on the Burial Question such as he was sorry to have seen evinced that day by the cheers with which the remarks of Canon Curteis on the subject were received. For his own part, he knew for a fact that there were many laymen who looked upon that question as settled—(loud cries of "No"), and the clergy, he thought, ought to welcome Englishmen who came forward to claim their share in the national burial-grounds. (Renewed cries of "No.") Notwithstanding those cries, the country, he believed, was in favour of the view on the subject which he advocated, and the clergy would, he thought, soon find how greatly mistaken they were with respect to it. ("No, no.") He might mention, in conclusion, that in a town in the North of England, which was the great stronghold of the Liberation Society, and in which a friend of his was appointed vicar, some persons refused to attend a meeting of the society on the ground that it might be disrespectful to the vicar whom they liked so much. It was not, he need hardly say, by clinging to what appeared to be the popular view in that hall in respect to the Burial Question that such a result had been obtained. (Cheers and counter-cheers.)

The Rev. Mr. LORRAINE, who spoke next, expressed a hope that when the meeting of the Great Church Assembly, which was expected to sit at Lambeth Palace next year, was held, the question of how Dissenters and Churchmen might be brought into closer union would occupy its attention. (Hear, hear.)

Canon RYLE said Churchmen should exercise the utmost gentleness and kindness in dealing with their Nonconformist brethren. (Applause.) No doubt hard things had been said by Nonconformists against Churchmen, but had not Churchmen said hard things against Nonconformists? (Hear, hear.) It was scarcely fair to turn round upon Dissenters, when it was the neglect and persecution of the Church in days gone by which had called Nonconformity into existence. (Cheers.) Let them deal with Nonconformist ministers as with men and brethren, and as gentlemen—(cheers)—and not turn a cold shoulder towards them. He often stood on the platform of the British and Foreign Bible Society, because he wanted to show there was common ground, in the Word of God, between Churchmen and Nonconformists. Above all things, let Churchmen beware of any flirtation on their part with Popery and the Church of Rome. (Loud cheers.) Flirtation of that kind kept Nonconformists away from the pale of the Church of England. Let them be true to the Church of the Reformation. (Loud cheers.)

The Rev. W. BENHAM advised Churchmen to speak without compromising what they really and truly believed, whilst they refrained from offending the opinions and prejudices not only of their congregations, but of the English people.

Canon BROOKE maintained that only the work of the Holy Spirit could bring any human being into personal relations with Christ and true religion.

Mr. BERRSFORD-HOPE, M.P., warned his friends to beware of all flirtation, either with Miss Rome or Miss Geneva. (Laughter.) The great historical flirtation had been that of James II. with the Dissenters, and the stern opponents of that flirtation were the seven High-Church bishops who had been sent to the Tower.

CONFESSION IN THE CHURCH.—At a meeting of the clergy of the rural deanery of Blackburn, a resolution has been passed unanimously for presentation to the Bishop of Manchester expressing strong disapproval of the practice of auricular confession as contrary to the teaching of the Church of England, and thanking the Bishop for his public utterances condemnatory of the confessional.

HERESY IN SCOTLAND.—The Glasgow United Presbytery was engaged on Tuesday for many hours in considering the case of the Rev. Fergus Ferguson, charged with heresy. The Presbytery deemed that his answers to the questions put to him were unsatisfactory. Mr. Ferguson thereupon demanded to be charged, in order to bring the case to a definite issue. The court did not grant his request, but resolved to ask another interview with Mr. Ferguson. He said he would refuse.

THE RECENT CHURCH CONGRESS.—A lecture will be delivered, under the auspices of the Liberation Society, in the Memorial Hall, Farringdon-street, on Friday, October 26, by the Rev. J. Guinness Rogers, B.A., on the subject of the recent Church Conference at Croydon. The well-known ability of Mr. Rogers as a champion of disestablishment, and the freshness of the subject, will doubtless attract an audience composed alike of Conformists and Dissenters. Further particulars on the subject appear in an advertisement elsewhere.

THE BISHOP OF WINCHESTER AND CHRISTIAN UNITY.—The *Daily Telegraph*, commenting on the discussion at the Croydon Congress on "Christian Unity," says:—"As a rule, if a Dissenting minister should be discovered differing as much from the creed of his sect as Dean Stanley does from the accepted beliefs of Archdeacon Denison, the Bishop of Ripon, and Mr. Haweis, from that sect he would be summarily ejected. But if the external complexion of the congress may be taken as a true index of the policy which is henceforth to guide Church Councils, the disciple of Charles Simeon, who professes to believe in salvation by a vicarious atone-

ment offered for sin by the Second Person of the Trinity, is encouraged to unite in guarding the doctrines and rubrics of the Church, in company with the followers of Mr. Maurice, who rejects the Evangelical conception of redemption, with Mr. Mackonochie, who repudiates Protestantism, approves 'The Priest in Absolution,' conscientiously recognises the virtue of Apostolical succession, and advocates disestablishment. In accordance with this transcendent manifestation of Christian unity, we are not surprised to find the Bishop of Winchester informing the congress that he had been 'charged with being a High Churchman, a Broad Churchman, and a Low Churchman,' and that he was 'perfectly willing to submit to the charge.' Professor Pritchard also affords further illustration of the same matchless Christian forbearance. In referring to the favourable change which had passed over public opinion among the educated classes in the last half-century, he said he believed that he betrayed no secret in mentioning as 'a notorious fact' that a society of gentlemen was established in London, 'counting among its members high dignitaries of the English and Roman Churches, and others equal to them in rank, influence, and mental worth, who periodically sat side by side with the most prominent and advanced sceptical and antitheistic writers of the day, calmly and without anger, or the expression of surprise, discussing questions which a few years ago would have been regarded as dangerous to public morals, if not socially respectable.' Frank intercourse between cultivated men holding the most diametrically opposite religious tenets, under the conditions thus described, is perfectly intelligible and worthy of commendation. But how a bishop can belong, at the same time, to three theological schools fundamentally irreconcilable, and how these several parties, professing dogmas in such hopeless antagonism, can nevertheless build on the same creed and dwell in peace under the canopy of the same Church, is a problem which it is not given to the ordinary secular mind to solve."

Religious and Denominational News.

The Rev. Elvery Dohie, B.A., has resigned the pastorate of Selhurst-road Congregational Church, South Norwood, and expects to close his ministry there about the end of December or early in the new year.

The Rev. William Walters, minister of Christ Church, Aston Park, Birmingham, who has been unable to fulfil his duties for some months past through affliction, hopes to be able to resume his work on the last Sunday in this month.

The Rev. D. Jones Hamer, of Richmond Chapel, Manchester, having accepted a unanimous invitation to become the pastor of the Queen-street Chapel, Wolverhampton, purposes entering upon his labours on Sunday, Nov. 18.

HANWELL.—On Tuesday evening, a harvest thanksgiving service was held at the Union Church, there being a crowded congregation. The edifice was tastefully decorated for the occasion, and reflected great credit on the lady-workers. The Rev. G. Rouse Lowden (pastor) assisted at the service, and the Rev. A. McMillan, of Craven-hill Chapel, Bayswater, preached a most appropriate sermon from Ephesians v. 20.

OLDHAM.—In the Hope Congregational Chapel, Oldham, on Monday evening, the 8th, a very interesting ceremony was held, when Mr. Thos. Taylor, B.A., was ordained a missionary to China. The Rev. J. Hodgson presided. A large congregation was present. The Scriptures were read and prayer offered up by the Rev. E. Armitage, M.A., and an address on "China as a Field of Missionary Labour" was then delivered by the Rev. John Stronach, missionary for thirty years at Amoy. The Rev. T. Green, M.A., having put the usual questions to Mr. Taylor, they were satisfactorily answered, after which the Rev. R. M. Davies offered the ordination prayer, accompanied by the laying on of hands. A charge to the young missionary was then delivered by the Rev. Professor Caleb Scott. Next day (Tuesday) a presentation, consisting of a very handsome and valuable inkstand, was made to Mr. Taylor by the workpeople of Primrose Bank Mills, Ashton-road, on the occasion of his marriage, as a testimony of their esteem. On Wednesday evening the members of the Primrose Bank Young Men's Christian Association held a farewell tea-party on the occasion of the departure of Mr. Taylor to China, and presented him with a photograph of the members of the association, thirty-one in number. Mr. Taylor feelingly acknowledges their kindness. He proceeds in a few days to China by the Cyphreus, from London.

DENTON, NEAR MANCHESTER.—On Thursday, Sept. 6, the new Congregational Chapel at Denton, the foundation stone of which was laid on Good Friday last year, was opened, when sermons were preached in the afternoon by the Rev. F. J. Falding, D.D., president of Rotherham College, and in the evening by the Rev. J. G. Rogers, B.A., of London. On Sunday, the 9th, three sermons were preached, morning, afternoon, and evening, by the Revs. J. Waddington, D.D., London, J. Hutchison, of Ashton-under-Lyne, and Professor Thomson, D.D., of Manchester. On Wednesday evening, Sept. 12, the Rev. J. Paxon, of Derby, preached, and on the following Sunday the opening services were concluded, there being services in the morning, preacher, the Rev. T. Willis, Manchester; in the afternoon a children's service, con-

ducted by Mr. A. Park, head master of Albion Schools, Ashton-under-Lyne, was held; and in the evening, (when the Rev. C. S. Slater, M.A., of Broughton Park, Manchester, occupied the pulpit. The collections amounted to 250*l*. The chapel is built from designs furnished by Messrs. Salomons and Ely, architects, Manchester, and is calculated to seat 700 persons, including Sunday scholars, the estimated cost of the building being 4,300*l*. The site will cost 1,000*l*, and it is intended to convert the old chapel into a Sunday-school, and for this, with the addition of a small debt on the minister's house, a further sum of 700*l* will be required, making altogether an estimate of 6,000*l*, towards which nearly 4,000*l* have been received and promised.

BAPTIST UNION OF GREAT BRITAIN AND IRELAND.

AUTUMNAL MEETING AT NEWPORT.

(By Our Special Correspondent.)

The enthusiasm and power which marked the Foreign Mission Services of Tuesday were not only kept up, but grew right on to the close of the meetings at Newport. There was a happy mixture of Welsh fire and English culture and practicalness, imparting unusual interest to all the meetings. There was not a hitch from beginning to end. In fact it was flood-tide all the way through. Wales is not the land where a cold religious atmosphere prevails—heat and light are there, and the English visitors, if not previously "hot," were brought up to white heat at the Union meetings. It is to be hoped that the fervour will abide, and that not only Baptist churches, but other religious bodies, and the country generally, will derive lasting benefit from meetings in which solemn feelings and thought were excited to a high degree. We stated last week that provision had been made for 900 delegates. We are informed that nearly 1,000 were present, and from all there were the warmest expressions of gratitude in recognition of the most generous hospitality of Christians of all denominations. Last year, at Birmingham, one of the sturdy Baptists of that vast town, knowing how much was implied in inviting the Union, spoke of Newport as a "village, comparatively," and gave it as his opinion that it would not be possible for such a small place to entertain all the delegates. Well, village as Newport may be, compared with Birmingham, it did not in any sense come behind the larger town either in hospitality or completeness of arrangements. In one thing the Newport friends set an example which we hope other places where the Union may meet will follow—that is, in the provision made for dining the delegates. Up to this year the public commissariat has proved a thorough failure, but at Newport the thing was done handsomely. And, after all, this is no unimportant matter. After the exhaustion of a four or five hours' sitting, generous diet is a necessity.

Leaving these generals, and coming to the more immediate subjects of our report, the services of the Union proper commenced on Wednesday morning, at ten o'clock, in the immense Victoria Hall, which was crowded to its utmost capacity. It certainly was a very grand sight to look from the platform on that immense concourse of—for the most part—Christian people, animated more or less intelligently and earnestly by one motive and having one great aim. On the platform we noticed Sir Robert and Lady Lush, Sir Morton Peto, E. S. Robinson, Esq. (of Bristol), Henry Phillips, Esq., E. Lewis, Esq. (Maindee Hall), S. R. Pattison, Esq., R. Cory, Esq. (Cardiff), the Revs. Dr. Thomas, Dr. Gotch, George Gould, J. P. Chown, R. Glover, R. H. Marten, B.A., C. Stanfor, J. Aldis, sen., C. Williams (of Accrington), H. C. Leonard, M.A. (of Bournemouth), J. H. Millard, B.A., J. Drew (of Margate), H. Stowell Brown (Liverpool), J. Jenkyn Brown (Birmingham), James Owen (Swansea), E. Medley, B.A. (Nottingham), J. M. Stephens (Sheffield), &c. The proceedings were commenced with devotional exercises, in which the Revs. G. Jarman (of Birmingham), T. M. Morris (of Ipswich), and J. P. Bacon, Esq. (of London), offered prayer. The Rev. G. W. Humphreys, B.A. (of Wellington), was nominated minute secretary of the session.

The PRESIDENT, the Rev. J. T. Brown, of Northampton, delivered his address on "The Ministry and Work of the Church in relation to the people of our land"; and as all who know Mr. Brown will conclude, it was full of the warmth of Christian love and equally full of beauty. His address, too, was of a most stimulating and practical character—every way calculated to impart clearer views of the work which has to be done by the Church, and to stir up Christian people to engage in the work zealously and wisely. It was in every sense better than that which Mr. Brown gave in the spring at Bloomsbury Chapel. For one thing, he did himself far more justice in the delivery, and this, as well as the great power of the address, secured for it an enthusiastic reception. The "darker side" of the field of work was a piece of vivid word-painting of the vice, ignorance, brutality, and misery, which so widely prevail around us in this land of beauty and wealth. The

picture, as painted by Mr. Brown, was an awfully dark one, yet, unhappily, not so dark as the actual state of things, which defies not only all power of description, but all thought and conception. And then in this connection Mr. Brown did not fail to remind us that "this evil is not confined to the working classes, though it may be more apparent in them, because their numbers are greater, and they are more free to appear what they are. It spreads upwards as well as downwards, and what we fear it indicates—unbelief, apathy, a soul out of its true celestial orbit, a life without Christ—belong to the rich as well as to the poor." The class above cannot cast stones at the class beneath, as if they were less religious and pure; nor must the Church, caring for the honour of her Lord, longing to gather the nation unto Him, ever forget that sin is as bad, as ruinous to men of high degree as to those of low estate, and that in town and village, with rich and poor, there is scope for her great pity and zeal." At the conclusion of the President's address, the session passed on to the next business, without indulging in the eulogies which were often fulsome and wearying. This healthy departure from the usual practice was at the president's request, and right glad will many be to know that the same course will be followed in future.

The President then introduced a deputation from the Nonconformist churches of Newport, who presented an address of sympathy and welcome. The address was read by the Rev. H. Oliver, B.A., Independent minister, and was followed by short speeches by himself, the Rev. Mr. Bishop, Wesleyan, and the Rev. Mr. Davies, Calvinistic Methodist. An address from the local Sunday-school union, introduced by Mr. Graham and read by Mr. Llewellyn, was also presented. Then followed—what must have been to all present a very gratifying bit of work—the presentation of a testimonial to the Rev. J. H. Millard, in recognition of his fifteen years of able and successful service as secretary of the Union. The testimonial consisted of 400*l.* and a handsome dining-room clock, having on it a suitable inscription. There was a wide-spread feeling that the amount of the testimonial was inadequate, but then it must be borne in mind that the annuity scheme has drawn largely on the resources of the churches. There is but one feeling towards Mr. Millard—that of gratitude and respect for the immense labour he has undertaken, and the patient kindly spirit he has always shown in the conduct of the business of the Union during his secretariat. Owing largely to his work the Union has grown year by year in numbers and power. We heartily wish Mr. Millard much usefulness and happiness in his new office as Secretary of the Home and Irish Mission.

In the evening there was an adjourned session of the Union, and at the same time Mr. Arthur Mursell preached to an enormous audience at the Victoria Hall. As we were not privileged to hear him, we can only repeat what was said on all sides that the sermon was one of remarkable eloquence and power. His text was James ii. 18, "A man may say thou hast faith; I have works. Show me thy faith without thy works, and I will show thee my faith by my works." Whilst Mr. Mursell was preaching, Mr. Chown delivered a sermon in Commercial-street Chapel. At the evening session, where we attended, the principal business was the consideration of some proposed amendments in the rules of the annuity scheme. The Rev. C. Williams, of Accrington, took charge of the scheme, and owing to his thorough knowledge and skill in managing it, the business was carried through successfully. The report of the board for providing education for ministers' children was read by the Rev. Samuel Green, of London. The Rev. G. Jarman, of Birmingham, moved a resolution in favour of requiring the attendance of the registrar at all marriages whether in church or chapel. It was curious to watch the turn which the discussion took on this question. One of the speakers having designated the resolution as bringing in a "dog in the manger" policy, this was echoed and re-echoed by nearly every speaker. It struck us that the same smart designation might, on the same false view, be applied to many other aims which we Nonconformists are righteously seeking to accomplish; but such is the precarious humour of a public assembly of even intelligent and able men. We hope that Mr. Jarman and some one else will move in the matter again, for the present state of things is intended unquestionably to fix a stigma on marriages in Nonconformist places of worship. Mr. Glover, of Bristol, in fond remembrance of the liberty he had as a minister in Scotland, wished to enjoy the privilege of performing the marriage ceremony anywhere and at any time. But some of the delegates jeocosely doubted the wisdom of giving the English people such unbounded facilities for entering the matrimonial state.

On Thursday morning at seven, the Rev. Charles Williams—who by the way has discovered the secret of perpetual motion—preached a sermon to "Sunday-school workers." He is a worker himself, and no mistake, and because of this never-ending, never-tiring activity he was chosen to deliver an address to Sunday-school teachers. We confess we did not hear him—for this reason, that a seven o'clock sermon implied turning out at six, and that is too much for flesh and blood when there is so much pressure.

Thursday was to be a busy day, and so we very properly reserved ourselves for the toil and care. After the devotional service, the Rev. C. Williams presented the report of the Union Annuity Fund,

promises to which have been made to the extent of 53,710*l.*, and of this amount 22,494*l.* has been actually received. There are 100 enrolled members, many of whom subscribe for annuities for their families as well as for themselves. The National Society for the same object has been amalgamated, and the committee hope to bring about a union of the several other societies which exist in connection with the denomination. The canvass of the churches is far from complete; it will now devolve on the secretary of the Union, Mr. Booth, to carry out this work. Altogether, the report was most cheering, and great gratitude is due to Dr. Landels, the Rev. C. Williams, Sir M. Peto, and others for the great labour they have undergone in connection with furthering this noble scheme. Then followed a graceful and fitting resolution of thanks to Mr. Williams for his "invaluable services," and expressing a purpose to present some suitable memorial to Mr. Williams, which met with a hearty and immediate response, several promises of donations being then and there made. After Mr. Booth had presented a financial statement as to the work and needs of the Union, and a vote of thanks had been carried to the Newport friends for their generous hospitality, the Rev. James Owen, of Swansea, read a most interesting and eloquent paper on "Lessons to be drawn from the History of the Welsh Churches." Mr. Owen briefly referred to the history of the Baptist churches in Wales, and showed how they had very rapidly grown in numbers within the last forty years. He described the itinerant labours of Welsh preachers, and ascribed much of the advance of Nonconformity in Wales to these good men, who "went everywhere" preaching the Word. There can be no doubt but that these labours have not only proved instruments of blessing in Wales, but wherever they have been carried out. And here we think our English Nonconformist churches might take a valuable hint. Why should not our ablest men be set free for two or three months in the course of the year to intemperate? The country churches, and, indeed, these several denominations generally, would gain immensely by carrying out this scheme. Then, too, the prayer meeting and experience meeting appear to be of great practical value to Welsh Nonconformists, and are another element of strength. The Sunday-school system in Wales also embraces all ages and classes among its scholars. Altogether, the paper was an admirable one.

In the evening a public meeting was held in the Victoria Hall under the presidency of the Mayor of Newport. The audience was again immense—the hall being crowded an hour before the time for commencing, and during the time of waiting it was a difficult matter for such an enormous concourse to be kept in proper control. The Rev. J. Aldis delivered a beautiful address on "The Evils and Cure of Modern Theological Speculation," and the subject could not have been put into more fitting hands. It was handled with all the breadth and clearness of view and finish of style so characteristic of Mr. Aldis. The Rev. H. B. Robinson (of Wisbeach) delivered an address on "The Spirit in which the Christian Church should Preach the Gospel," and W. Willis, Esq., Q.C., on "Dissent the Creature of Circumstance." Mr. Willis is incisive, vigorous, bold, and very able as a public speaker. His speech told wonderfully, rousing the audience to a high pitch of excitement. The Rev. D. Jones (of Brixton) spoke on "The Policy of our Churches in view of coming Changes in the Establishment." Thus was brought to a close a most successful series of meetings, such as cannot fail to exert a great and lasting influence for good on the whole Baptist denomination. We congratulate the Union Committee and Mr. Booth, the new secretary, on having such meetings, and hope that commensurate results will follow.

The first public session of the Union was held on Wednesday morning in the Victoria Hall, which was crowded in every part. The delegates occupied the floor of the building, and the galleries were filled with visitors. After devotional exercises,

THE CHAIRMAN'S ADDRESS.

The Rev. J. T. BROWN, of Northampton, the chairman for the year, delivered his opening address, to which we are sorry that the great demand upon our space prevents us doing adequate justice. He commenced by remarking that in these days of fierce controversy, when the air was fretted, and their peace worried by such war-clamour, it might be a welcome change to turn aside to sheltered places, where quiet light shone, and truth was free to speak without being subject to the rude interruptions of questions and doubts. In the hope of being able to quicken their sympathies, and send them forth with fresh ardour to this task, he proposed to say a few words on "The Ministry and Work of the Church in relation to the People of our Land." Let them first glance around at the field of their Christian activity. After dwelling on the greatness of England as shown in its natural beauties, he said that the glory of our country did not consist in this. It was of a different kind:—

It is set upon a rock—it is clothed with far-shining brightness to other eyes than our own. For its wealth; its capacities and resources, not only in its soil and accumulated capital; but in the energies and industries of the people; for social order and stability and quietness; the gentle, but strong, dominion of law; for the breadth of our dominion, and the going forth of a power that touches and glances on every land; trade and commerce that push their way wherever man is found; for a certain granite strength and worth in our cha-

acter, though with rather rough manners; and for our religious and philanthropic activities, as well as our political liberty; for what is with us, for what issues from us—it is not mere vanity to say that we are, if not the joy, yet the wonder of the whole earth. From all parts, the world looks towards us as to a central and surprising spectacle; kings and great ones, like the Queen of Sheba, visit us to see our splendour; it is a puzzle and an astonishment that such a fulness of things should be gathered here. We, too, are much of the same mind; we admire ourselves, and are quite willing to accept and to join in the homage paid to our insular distinction. In a proud delight we go round about and tell the towers, and mark well the bulwarks of our strength; we smile as we think how great we are; and, if not given to a talkative vanity, like some, we are greatly possessed of a more silent self-appreciation. But, after all, in any country, the primary question is, What is the moral state of its people? Man is the greatest object; a power is with him to make or mar a world; let him be holy, and "the wilderness and solitary place shall be glad for him; let him be wrong, and the bloom and charm of Paradise are gone.

A nearer view was not so flattering to their pride. The growth of the population was rapid. With every year England became in a sense wider than it was, and so the area of spiritual want and of the work of the Church was enlarged. How to feed the multiplying people was a serious question, not only for the statesman, but for the disciples of Christ. Many facts filled them with concern. There was massive wealth combined with poverty vast and deep; splendour and meanness, pomp and luxury, and hunger and wretchedness, dwelt in close proximity; Lazarus, clothed in rags and full of sores, lay at the gate of Dives. Side by side with their power of creative energy was the want of self-control. Amid their material civilisation there was a festering leprosy of vulgar vice; with their famous institutions, noble political life and social order, there was a tyranny of evil and an intensity of class feeling that split their unity, embittered life, and sometimes turned the processes of industry into an unseemly fight between master and men. It was painful to think of the evil conditions in which numbers were born and lived; what loathsome and deadly things wasted and devoured life, which was rent and torn by fierce demons or consumed by self-created misery. One heavy trouble to devout men was the number of the people outside all religious associations. It was flagrantly manifest in their towns, and their villages were as bad; and none of the religious bodies gained upon them. "The power which church or chapel wields is too weak; with them this world is stronger than heaven, and self-gratification than Divine claims. Let it be said, however, that this evil is not confined to the working-classes, though it may be more apparent in them because their numbers are greater and they are more free to appear what they are. It spreads upwards as well as downwards, and what we fear it indicates—unbelief, apathy, a soul out of its true celestial orbit, a life without Christ—belong to the rich as well as to the poor. They are in the places of refined life, and amid the rough undergrowth of society." The solemn question came home to them—what as Christians, as churches alongside of others, as a Union, was their part in seeking to extend the sway and blessings of religion over the people of our land? What was the evil over which they grieved? It was not so much the non-attendance of the multitude on religious ordinances, or mere external changes that they must look to. What they wanted was not simply outward decency—quieter Sundays—a fairer show in the flesh, but more religion in the people. It was not enough to make them church-goers and formal worshippers; the primary object was that they be Christians—men born of the Spirit and living to the Lord. If they looked with favour on one system rather than another; if they preferred the policy of free Churches to that of the State Church—their own order to any other—it was because they thought them the best means to that end for which ecclesiastical systems should exist and Churches were kept in the world—viz., that they "who are afar off" may be brought nigh to Christ and live. The Churches wanted deep feeling as well as clearness of view for effective work—open, soft susceptibility, lively emotion; "a heart of flesh" that quickly and strongly responded to what the mind saw, was the source of energy in prayer and labour—the parent of noble service—the inspiring power under which the fine works of Christian devotion were done; the Spirit of their Lord Himself. It was this large sensitive affection and profound sympathy with men that marked His apostles and all who came after them. Work, opportunities, means, were with them in plenty: it was in feeling they were deficient.

To us, sitting at ease in the comfort of our homes, the sad things at our doors are afar off from the soul. There is enough in view every day to make the angels weep, but where are our tears? There is more than enough always with us to set us on fire for the Lord's sake, and to melt us in compassion for men; but where is our burning? where the flow of our pity? It behoves us to think more upon these things; to behold the city till we weep over it. For worthier ministries among the people outside, we require more of the Kingdom of Christ within, in the form of a more thoughtful and copious mercy answering to their state. I have little hope of larger work or satisfactory progress till the soul of the Church is more burdened and disturbed; nor could we send up a better cry than to pray that the Spirit of the Lord may descend upon us all to open our eyes that we may see, and to work in our hearts first a spirit of sorrow and burning, in order to become a spirit of might in our hands.

Mr. Brown then dwelt upon the power of Christian

life and character. They could act upon the world not less by virtue of what they were than by speech. There was a ministry of practical love which was second to nothing for influencing the general mind, both for the defence and the spread of the Gospel of Christ. A fine deed was a sermon that never ended; a man with the beauty of the Lord upon him was always preaching, whether awake or asleep. While believing in direct verbal appeals in the interest of religion, he had an equal, if not greater, faith in the overflowings of the heart, in kindly, helpful goodness, in a piety that looked upon all men as neighbours, and was in every sense humane. In order to a more victorious course for working a greater "deliverance" in our land, the Church must become more humane as well as more devout in the manifestations of her piety. The speaker went on to refer to what plans could be adopted to meet the spiritual destitution of the population. He thought that it was rather in the renewing and freshness of life in themselves than in promising novel appliances, which, like those now existing, would prove weak and vain if worked by nothing better than the old feeble forces. Still, there was no reason why we should not improve upon their methods, or follow the old, if good, with more intelligence and vigour.

Here our Union has scope for its collected wisdom and strength in finding what there is for our hands to do; setting out the work, and not only supplying resources, but regulating their application. It seems to me that one chief want is exact, full of information, and one of our first works should be to send out spies here and there to search the land. At present there is a mistiness—our ideas are vague. We know and we do not know. We have strong impressions that, owing to the shiftings of population—diminution here, clustering there; the districts where we have no entering in as yet, and there is no one to look after the sheep; the changes passing over existing churches, bringing some low, and rendering the feeble weaker; the wants arising out of the social alterations which every year causes—there is a great deal for our body, as well as other denominations, to do. A sense of it is as a nightmare on our spirits. To the questions, Where are we to go? What is the precise thing to be done? no very definite answer is given. "Districts," it is said, "are lying bare, churches sinking down; means must be taken to remedy the evil, and to extend our operations." Yes; very true, we have no doubt, but where? what? how? Some among us can reply for certain parts, but the Union as a body is not sufficiently informed. Our business is to gain light as we are able to go through the land, to find either in manufacturing or agricultural districts the spots where new centres of action may be set up and wells opened in the desert; to learn by close, actual inspection, and not by far-off glimpses, what agencies would be best—where an evangelist with winged power may be sent, or some faithful worker set down, or local ministries may be called forth; how struggling churches may be helped in the best way—whether by grouping and marriages, to the benefit of the uniting parties in some cases, or by some brotherly action of the general body to cheer the solitary and low, and to see how far it is possible for the parts to be linked together in practical sympathy, and the life and strength that are among us may have a freer circulation through the whole community. The days require a closer drawing together. Not that we should be less independent, but more united—that there should be more real co-operation and a more equal distribution of forces. We are strong here, weak there; parts are thriving, some are fighting hard for life; our extremities are cold and languishing, and there seems need for some plan, if one can be framed, which, without killing life by too much nursing, or doing harm by the imperial overbearing of central power, should yet establish a more perfect brotherhood among our churches: a system of irrigation to bring the water from the lakes of the high lands to lower levels—as Thirlmere is to supply Manchester—some way by which the clouds and repositories of influences in the loftier places may send down rain into the valleys. If the lamp is to be kept burning in many dark places, and portions of ourselves now too sick for labour are to recover strength for their part, it is a necessity that the richer and the poorer, towns with villages, the strong with the weak, should be joined together in affectionate helpfulness. A threefold work is now before us—to complete the annuity fund, so that the oldest and poorest may partake of its benefits; to work up the augmentation fund, for the help of our fellow-servants; and, by joined hearts and hands, to seek a more extensive usefulness. But for the last purpose, specially, we say again there must be better knowledge, and for that more careful investigation.

But whatever the Union might do there was still room for the free labours of each church in his own place, and for every servant of the Lord in its own circle. No public action could dispense with personal activity; no vicarious agency could do their part; no persons they could send would be to them so like an angel of mercy as their own self; and no words spoken by another in their name would be like those issuing warm from their own lips. In the spiritual history of souls and of the Church wonderful works were done by feeble hands and unlikely means; and a man could never tell what was possible to himself through the Divine might using him. Facts of the present day, too, joined with the motives which were of all places and all ages to excite them to a more vigilant zeal:—

Now, when unbelief is sapping the foundations of morality and degrading the nobleness of man and the spirituality of life; now, when a sly priestism is seeking to worm itself into our homes, to pollute the springs of young life, to kill the soul of liberty and obscure the pure evangelic light, and Ritualism is preparing the way for Romish superstition and tyranny; now, when the long State-Church controversy is thickening fast, and great ecclesiastical changes are near; now, too, when the democratic tendencies of the age are fast transferring political power to the hands of the many, and making the last first; now, surely, is a time when patriotism, religion, humanity, join in threefold unity

to beseech us to come to their help, and to act a worthy part, as men who love our country as a mother, and who are sworn, with fervent loyalty, to serve our Lord. To the Free Churches, especially, truth, freedom, the spiritual welfare of the land, look with earnest and confiding solicitude. Our position is one of the gravest solemnity, we are come to an hour of more than usual intensity; the interests of the present, the prospects of the future, the character and glory of the nation, must be greatly affected by the course we take. A thought will arise at moments—Are we equal to the importance and burden of our place? Is our Nonconformity as robust, as popular in its sympathies, as full of impulse and as ready for strenuous labour, as it once was? Whether, with the growth of wealth and respectability, we are not also more conservative, more withdrawn from those whose "dwelling is in the dust," and more self-indulgent in the habits of our life? Has not prosperity softened the fibre and lulled the wakefulness of our piety? We have been busy, I know; we have spent much money and energy in renewing our old places and executing much good work; but has there not been, too, an abatement of the impulse to break up the fallow-ground; to go down among the masses, and carry light into the region of the shadow of death? At all events, there is reason to be on our guard, lest the ripe spirit of the day that worships the material—builds fine houses for itself, and is fond of luxury and ease—should repress the ardour or scorch the freshness of our life; there is room for renewal of strength, that we may be worthy the greatness of our position and the honour of our history. The past, by its labours and struggles and victories by the examples of martyr-like fidelity to principle, and of zeal that penetrated the rough, wild lands, call to us out of its depth of years. Great and inspiring are our sacred traditions. In days when some were asleep or at play, the Free Churches took a foremost place, and did noble service; we, as a body, were not behind the chief: we were honoured of God as to be first in the cause of foreign missions, as well as to take our share in efforts to supply the wants of home; in the struggles of liberty and philanthropy we have ever been in the front. We inherit a bright name; we are sons of illustrious sires. Our fathers watch us from their high places in the sky, anxious to see their children quit themselves with honour; let us look up into their eager faces to animate and cheer us on. Our part is to follow them in their practical devotion. To some among us more learned and able we may leave the war of controversy; our place is the field, where we may plough and sow; in the former, many of us would be poor hands; in the way of active service and godly ministry, we may add to the words of able pens the loud-speaking witness of works, to show that Christ still lives upon the earth, and that His Gospel is the power of God.

The chairman sat down amid loud and continued applause.

GREETING FROM THE NEWPORT CHURCHES.

The Rev. H. Oliver, B.A. (Independent), the Rev. W. Bishop (Wesleyan), and the Rev. W. Davies (Calvinistic Methodist), were a deputation from the ministers of the town, and presented an address, which was read by Mr. OLIVER. The address dealt with several phases of the work of the Baptist denomination, and expressed the hope that it would do still more for the spread of religion throughout the world. (Applause.) In the glorious struggle for religious liberty, the Baptists had been faithful, and in the noble army of progress they had always been in the van. Each member of the deputation having said a few words in the spirit of the address, the PRESIDENT said the Baptist Union received these expressions of sympathy with great thankfulness, and reciprocated with great sincerity the kindly feeling that had been expressed towards them. He acknowledged the very cordial welcome given by all to the delegates attending the Union. Subsequently Mr. W. B. GRAHAM, the president of the Newport Sunday-school Union, presented an address of sympathy and welcome, which was duly acknowledged from the chair.

BRITISH AND IRISH HOME MISSION.

The Rev. J. H. MILLARD made an interesting statement in reference to a proposed extension of the society's work. After a lengthened explanation of the need of the work of evangelisation in the manufacturing and agricultural districts, especially the former, an account was given of the agencies which the society recommended. It should be the aim of the Baptist Union in all its departments to secure the enrolment of every Baptist church in the land in some association; and, therefore, to promote the formation of associations where needed, and so strengthen the hands of the weak to propagate the Gospel. Secondly,—To prepare the way for more systematic and settled efforts, colporteurs should be employed in the rural provinces, and evangelists in the more thickly-peopled districts and in large towns; and rooms should be hired, or temporary chapels of wood or iron be reared, for winter use. Nor should the Union refuse its assistance for the erection of permanent chapels. The judicious grant of a sum of money would often stimulate local liberality, and sometimes embolden the faint-hearted to undertake what they would otherwise shrink from in dismay. In the third place, the grouping of village churches should, in the majority of instances, be required as the ground on which help should be given in the support of a pastor, and the aim be kept in view of rendering each group self-sustaining. Lastly, the duty of using their gifts in preaching the Word should be constantly enforced on the members of our churches. The next question was as to the resources by which the scheme should be carried out, for they were pledged to an extension of Home Mission work. The funds needed for the enterprise would of course be very large, and must be supplied in a continuous stream from year to year. If

they began with only five evangelists and ten colporteurs, and hired only a dozen rooms, and gave help in the erection of four or five chapels, it could not all be accomplished without an increase of at least 3,000*l.* a-year. But this sum would not at all enable them to overtake the immense exigencies of the case. What was to be done for the metropolitan district, with its population gathered from all the provinces, and increasing at the fearful rate of 60,000 a-year? They proposed a distinct organisation of lay preachers for London and its neighbourhood; and a room should be hired, or a temporary chapel erected, for every new suburb as it comes into existence. The cost of this alone would be fully 2,000*l.* a-year—at least four or five years, until the chapels could be removed to other sites. Altogether, for efficiently commencing their work, an outlay of 5,000*l.* a-year would be necessary. With regard to the management of the funds it was suggested that the assembly of the Union should appoint the committee and officers, who could report to the Union at the autumnal session, and that each association uniting in the work should have power to nominate one or more delegates to attend and vote at the meetings of the committee.

The Rev. G. GOULD, of Norwich, said they had resolved on a new point of departure, and it was necessary they should ascertain their real strength before committing themselves to a new enterprise. Some of their churches were strong and flourishing, others weak and languishing, many others in the country would be healthier and more vigorous if they were duly encouraged by the town churches. He feared there were many respectable men connected with their body who forgot their Baptist convictions in the country—(cries of "Shame") and he feared that the tone of religious conviction amongst those who affected to be the leading members in their churches was not high enough to bear a fair and full and manly exhibition of their adherence to principles. He avowed his cordial sympathy with those poor pastors of their churches, in the country especially, who, while working to their very utmost, were pining in penury and neglect, and, unfortunately, doing as hirelings the work of every day. A great change was coming over their village and country churches.

First of all, in our agricultural counties, to an alarming extent, farms are no longer to be obtained by Nonconformists—not because they are not punctual in paying their rents, not because they are unskilful in tilling their land, or unmindful of the duty of keeping a proper proportion of stock on their land, but because it does not suit the purposes of the squire on the one hand, or the parson of the parish on the other, that these witnesses for Evangelical truth should be living in their midst. (Hear, hear.) I know of churches which, a few years ago, were liberal contributors to our different religious societies, that with difficulty now can send up 30*l.*, or 40*l.*, and, in some instances, 3*l.*, to aid in our evangelistic work in our counties. They keep up the habit, which they formed in more prosperous days, of ministering to our funds, though they themselves have to struggle desperately for a bare existence. There is another thing I have not seen noticed in any public discussion in reference to this matter. It is this—that, owing to the increased facilities of travel in this country, people now no longer use the country shops as they used to do, and the trade of the country shopkeeper is being very seriously depreciated and lessened because people go into the contiguous and larger towns, where they think they will purchase their commodities of a better quality and at a cheaper rate. Many small shopkeepers, as they are called, in the country places have been faithful, devout, earnest, God-fearing Nonconformists and Baptists; and they feel the altered circumstances; and men that used to be—I venture to say it in the presence of some of our wealthy body here—munificent contributors to our funds, that you ought to have been proud to have taken by the hand and welcomed as brethren, are only able to dole out their shillings, where years ago, many were able to give their half-sovereigns and their pounds. There is another thing. Our young men in the agricultural districts are anxious as soon as they can to get away into the towns and into the North of England, and the best and the most intelligent young men belonging to our congregations are continually being drafted off in this way to supply the wear-and-tear of human muscle and brain in the larger centres of population.

When their churches met for prayer in connection with the ministry of the Word, was it not a fact that in many places only a mere handful could be gathered together, and in large congregations was not the mass of people attending such meetings so composed of women that it was sometimes a difficult thing to find as many as three brethren who were able to open their mouths in leading the public prayer of the meeting? If they were to take a new point of departure, they must reach a higher level than that. They must begin at home. Until they got right, and the churches with which they were connected got right, they would not discharge the duty they owed to our country, and, above all, to their God. He desired above all things, they should have a clear statement prepared of the position and religious condition of the entire country. He should be extremely sorry if even for a moment the zeal of other Christian brethren were ignored. He suggested that a register of the religious provision of every parish, and the population, should be obtained. The principle of the individual independence of churches had been carried out to the most extreme limits among the Baptists. Every little community wanted to have its own minister, and to enjoy the luxury of seeing him starve. Little peddling communities split off on some miserable pretext from brethren with whom they ought to have composed their quarrels, and thought it a right and fitting exhibition of their love to Christ to build up a rival structure almost

within a stone's-throw of the place in which they, and perhaps their fathers, had worshipped God. Then they brought a man to the place, and expected to support him, and thought it a hard thing if the association would not vote them money to help them if they failed. Until that state of things was put an end to, very little useful work could be accomplished. ("Hear," and cheers.) He would, therefore, lay it down as a principle in connection with any future movement of this Union, that in every case in which a new chapel was to be built in any of these country places requiring aid from the external Christian public, it should be recommended first by the association, and next be endorsed by the committee of the Union. (Hear, hear.) This magnificent meeting would not, he hoped, pass away like a cloud, leaving no good results behind. When the delegates returned to their churches and congregations, the inquiry would naturally be put to them. "What has been done? What has been said? What has been resolved upon at Newport?" He hoped the meeting would be fruitful of blessed results. Mr. Gould concluded (amid prolonged applause) by moving the following resolution:—

That the session has heard with satisfaction the scheme for home mission extension submitted by the Secretary of the British and Irish Home Mission, and without pledging itself to every detail of the plan, resolves to do its utmost to support it, and earnestly commends it to the generous support of the churches.

The Rev. Dr. LANDELS said he was not going to second the resolution as it stood, because he did not think it was worth the paper on which it was written. If there was anything that did harm in their meetings it was talk that was followed by no action. He would, therefore, add to the resolution, with a view to give it a more practical bearing, the words:—

That a sub-committee composed of the following gentlemen shall be appointed to consult and arrange about the best means of raising the funds necessary to carry out the objects contemplated: The President and Vice-President of the Union, Sir Morton Peto, Mr. Robinson, of Bristol; Mr. Harvey, of London; Mr. Bacon, of London; Mr. A. H. Baines, the Rev. Charles Williams, and Mr. Gould, with power to add to their number.

If this addition were allowed to be made to the resolution, he would have much pleasure in seconding it.

The resolution was put and carried unanimously.

PRESENTATION TO MR. MILLARD.

The CHAIRMAN then proceeded to present to the Rev. J. H. Millard, B.A., a purse containing 400*l.*, together with a dining-room timepiece, and a candelabra, in grateful appreciation of the services rendered by him, and in token of the brotherly affection which the whole of the brethren cherished for him. Mr. Millard had served for fifteen years as secretary to the Union, and had done his best to bring it to its present prosperous state. He did not wish him to value the gift for its mere intrinsic worth, but for what it signified. He hoped that it would be as a little bit of sunshine to his heart, warm, cheerful, and not evanescent, and that it would encourage him to be strong for the work to the end of his days. (Applause.) The articles bore the following inscription:—

Presented with a purse of gold at the Autumnal Session of the Baptist Union of Great Britain and Ireland to the Rev. James Henry Millard, B.A., in cordial testimony to his faithful and devoted services as secretary during a period of fifteen years. October, 1877.

The Rev. J. H. MILLARD, in returning thanks, said he reciprocated the very kind and perfectly sincere feelings which had been expressed towards him. He felt that the work he had done was not worthy of the acknowledgment that had been so kindly made; but he esteemed and valued beyond all the power of words to express the kind and loving feelings which he knew the gift represented. He referred to the kind countenance and support he had always received from ministers and laymen belonging to the denomination, and only wished that all secretaries in similar circumstances were so supported. He hoped that he would yet be spared for some years to labour for the Home Mission Department of the Union. He very heartily thanked the chairman and all the subscribers to the testimonial, and said that he should cherish the sentiment of gratitude to them to his dying day. (Applause.)

After the benediction had been pronounced the proceedings terminated.

In the evening there was an evening session, which was quite contrary to precedent. The Rev. S. GREEN presented the report of the Board of Education, and in proposing its adoption the Rev. A. TILLY said that now it was so publicly made known that the Board granted to Baptist ministers 7*l.* 10*s.* a-year for their children's education (or 15*l.* for a boarding-school), giving the parent the option of selecting the school, subject to the approval of the committee, no doubt a largely-increasing number of applications would be made. The Rev. Dr. PRICE, of Aberdare, seconded the resolution. The Rev. T. NICHOLSON inquired if the Board would make their grants for children who were sent to board schools; in which case several children could be sent for the amount usually granted. The Rev. S. GREEN said it was a little beyond the view of the committee to make grants where the school fees were very small, as in the case of school boards. The Rev. J. LEWITT inquired the number of ministers at present receiving grants. Mr. J. P. BACON said the number was forty-nine, and about

half the children were at boarding schools. Mr. BARKER expressed a hope that the income of the society might soon be raised from 800*l.* to 2,000*l.*

THE ANNUITY FUND.

The Rev. B. C. YOUNG moved an amendment to Rule II. to the effect that of the twenty-five subscribers who were to be members of the committee appointed by the Union, "not more than one-half should be beneficiary members." There was a long discussion on the subject, and eventually it was decided that the rule should remain as it was. Alterations were made in Rules 26, 27, and 20, in accordance with the propositions of Mr. Williams and Mr. Harvey. There was no opposition to the motion.

REGISTRATION OF MARRIAGES.

The Rev. G. JARMAN moved:—

That the Baptist Union of Great Britain and Ireland in its Autumnal Session protest against the invidious distinction which exists between the Establishment and the Free Churches in the law of marriage, and declares that the time has arrived for applying the same civil regulations to the whole of the community, and thus placing all citizens on equality with regard to marriage without respect to religious convictions.

He said he was exceedingly pleased to find that the Wesleyans had taken the lead in this matter. He was informed that registrar-generals and others had long felt the need of an alteration in this direction. The registrars who were permitted to register marriages other than the civil registrars did not always do their business in such a manner as to commend itself to the legal mind, and great blunders sometimes took place, which occasioned a very great difficulty to those who had to rectify those blunders. He thought that the only registration of marriages should be a civil one, and that our law-makers should not say to a person, because he happens to have a religious conviction leaning in a certain direction, "You shall not take part in this civil work." He did not object so much to the presence of the registrar in the chapels, but what he complained of was that the law ignored the presence of the minister by whom professedly the marriage ceremony was performed.

The motion, having been seconded by Mr. MAY, was opposed by the Rev. J. GLOVER, who said that it would not bring Dissenters to the level of the Church of England, but it would reduce all clergymen of the Church of England to the unfortunate level of Dissenters. He suggested the resolution should be amended, and brought forward at some future time. Mr. WILLIS, Q.C., said he did not wish the Dissenting ministers to be reduced to the level of the clergy of the Established Church. It was a mistake on the part of Mr. Glover to suppose that this resolution would reduce the clergymen of the Church of England; it would reduce the Dissenting clergy. If they believed in the importance of marriage being celebrated in their chapels they could get rid of the registrar altogether, and the sooner they did so the better. The Rev. Dr. LANDELS hoped the meeting would deprecate Dissenting ministers being made paid agents of the State. Sir MORTON PETO said they must either make all their ministers registrars, or have the attendance of a registrar at chapel, or parties must have the double trouble of going to the registrars first, and then to the chapel. Eventually "the previous question" was carried almost unanimously.

In the course of the evening sermons were preached by the Rev. Arthur Mursell in the Victoria Hall to an immense congregation, and by the Rev. J. P. Chown in the Commercial-road Chapel.

On Thursday, prior to the resumption of the Union meetings, the Rev. Charles Williams preached at seven o'clock in Stow-hill Chapel to a large congregation. The session was opened in Victoria Hall, the Rev. J. T. Brown in the chair. After devotional exercises,

THE ANNUITY FUND.

The Rev. C. WILLIAMS read the report of the Annuity Fund, which stated that their labours in pleading the cause of aged and infirm ministers had resulted, thanks in great part to the efforts of Dr. Landels, in the promising of 50,000*l.* The guarantee fund had reached 53,710*l.* 19*s.* The number of enrolled beneficiary members was 100, of whom forty-six subscribe for annuities for their families as well as themselves. The committee urged their constituents to increase the incomes of ministers, or by special effort to supply the means of securing for them the advantages of beneficiary membership, and not to lower the charge of annuities, being convinced that a little more liberality on the part of the churches towards their pastors, and a little more provident forethought on the part of the ministers, would suffice to make every pastor a member. The report acknowledged that the amalgamation of the National Society with the Annuity Fund was mainly due to the efforts of the Rev. J. J. Brown and B. C. Young. The committee made an appeal on behalf of aged ministers unable to provide for their own maintenance in the event of their retirement from the pastorate, and it was proposed to provide for ministers eligible for this assistance, if fifty years of age or under, the amount of their entrance-fees; and for ministers more than fifty years of age, one-half the amount of the single payment for the annuities subscribed for. The balance-sheet showed the actual receipt of the free contributions to be 20,125*l.* 0*s.* 1*d.*; from beneficiary payments, 1,887*l.* 19*s.* 5*d.*; and from profits on investments, 481*l.* 0*s.* 8*d.*, making a total of 22,494*l.*

Os. 2*d.* Notwithstanding the success of the canvass for the 50,000*l.* guarantee fund, the preliminary work of the annuity fund was not yet completed. Only three or four churches of the General Baptist section of the Union had subscribed, and an unknown sum, certainly many thousands of pounds, would be required to carry out the resolutions which had been passed. The committee recommended to their successors a prompt and energetic completion of the canvass of the churches, so as to raise the fund to the largest possible amount.

The Rev. Dr. TODD moved the adoption of the report. He said they had to be specially thankful to certain gentlemen for their earnest labours, particularly Dr. Landels and Mr. Williams. Mr. AARON BROWN, of Liverpool, seconded the resolution. In reply to a question Mr. WILLIAMS said that communications had been opened with every denominational fund, but he should be sorry to be placed in the position of having further to state the precise terms in every case. Sir MORTON PETO said, that with regard to the amalgamation of the Baptist Union Annuity Fund with that of the other societies, their friends would do well to leave it in the hands of the committee. (Hear, hear.) At the same time, he thought it was quite right for them to know that, as far as the society was concerned, they were perfectly willing and anxious to amalgamate on suitable and proper terms. They had heard something with regard to the National Society and the Yorkshire Society, and he believed that if proper judgment was exercised they should, in due time, amalgamate on terms perfectly satisfactory to the societies, and which would be safe and proper, as far as the funds were concerned. (Hear, hear.) He then spoke with regard to the future of their funds, and referred to Mr. Booth as the successor to Mr. Williams, as the future secretary. He hoped that gentlemen would receive active co-operation and earnest sympathy from the pastors and deacons of their churches. (Hear, hear.)

The Rev. Dr. LANDELS moved a vote of thanks to the Rev. C. Williams for his disinterested and invaluable services, and that a suitable memorial should be presented to him. The Rev. HUGH STOWELL BROWN seconded the resolution. Mr. SNAPE (Over Darwen) supported the resolution, and the CHAIRMAN expressed his cordial agreement therewith, and it was put and carried with great cordiality.

The CHAIRMAN suggested the appointment of a committee for carrying the resolution into effect, the committee to consist of the President, the Vice-President, the ex-Presidents, and officers of the Union. This also was agreed to, and the Rev. C. Williams in a short speech expressed his thanks to the assembly.

The Rev. H. C. LEONARD (Bournemouth) presented the report of the Augmentations Fund, which stated that there was at present a considerable deficiency in the means of meeting the increased number of applicants. Last year 178 churches received aid; this year there were 188. Mr. PATTISON, treasurer of the fund, presented the financial statement, which showed the receipts from all sources amounted to 3,169*l.* 3*s.* 5*d.*; to this was added 200*l.*, from the reserve fund. The expenses had amounted to 29*l.* The Rev. Mr. MARTIN, of London, moved, and Mr. SNAPE seconded, the adoption of the report and accounts, the latter expressing his own opinion that ministers should never have a lower salary than 150*l.* a year—more, if possible.

THE FINANCES OF THE UNION.

The Rev. S. H. BOOTH read the financial statement of the Union, and said an estimate of the expenditure as prepared by the finance committee showed that 800*l.* was needed for the current year, but it had been thought the income for the year would not be less than 1,000*l.* Last year 770 churches subscribed, and of these 353 sent half crown each, 275 5*s.*, ninety 10*s.*, forty-two 1*l.*, ten 2*l.*, one 3*l.*, and the church presided over by the Rev. Hugh Stowell Brown sent the only subscription of 5*l.*

Mr. E. S. ROBINSON (Bristol), moved—

That this assembly cordially approves the recommendation of the committee that the annual income of the Union be raised to 1,000*l.*, and requests the committee without delay to enter into correspondence with the county associations and churches, thus to place the finances of the Union on a satisfactory basis.

He said that resolution had special reference to the Union itself. The Baptist denomination had existed, as he needed not to say, for a very long while, but it had existed almost in a condition of isolated and detached congregations of Christians throughout the country. They had had bonds of union, but these bonds of union had not been sufficiently recognised in a condensed and organised chain. They had never to the present time at any meeting of the Baptist Union had a secretary who proposed to give his whole time to the business of the Union; they had never had what they would have for the future, an office for the purpose of the Union in London, to which associations and ministers might communicate. What he had to say now was mainly to congratulate them on the progress their denomination had made, and he wished not to speak of it in any tone of exultation, but in terms of gratitude to Almighty God; and he did not wish to speak of it in advancing the denomination, except that by doing so it tended to the largest and best extent to advance the knowledge of God their Saviour in the hearts of men. (Cheers.) Mr. BACON seconded the resolution, which was carried unanimously.

Sir S. M. Peto then moved a vote of thanks to the friends of Newport for their generous hospitality to the ministers and delegates of the Union during the autumnal session. The Rev. E. EDWARDS (Torquay) seconded the resolution, which was adopted enthusiastically.

The Rev. J. W. LANCE and Mr. A. J. DAVID acknowledged the compliment paid to the Newport friends.

THE WELSH CHURCHES.

The Rev. J. OWEN, of Swansea, next read an admirable paper on "Lessons to be drawn from the history of the Welsh Churches." He said there were at present 534 churches and 604 chapels in Wales and 64,000 members; including Monmouthshire, 75,000 members. He showed how Wales had been evangelised by travelling preachers, and said in England the question was often asked how could the church reach the people, and it was answered by saying that the people had been reached by means of services in public halls, theatres, and the open air. Long ago the problem was solved in the Principality, and the Christian Church had a firm hold on the minds of the people. They did not in Wales discuss the philosophy of prayer; they prayed. He mentioned the names of eminent Welshmen who had been valued in England, among them the Rev. David Thomas, of Highbury Chapel. The language of Wales was said to be dying out, but in some parts it was still flourishing. Welsh Wales was Nonconformist, and their desire was that in its English dress the same principles might be maintained. The paper was received with much applause, and when it was finished many in the audience hurried heartily.

A resolution on the Indian Famiae Fund was moved, and this terminated the proceedings of the Union.

THE EVENING MEETING.

The Victoria Hall was densely packed on Thursday evening, when the concluding meeting was held under the presidency of Mr. G. Fothergill, Mayor of Newport. After a brief speech from the chairman, who bade the Baptist denomination a cordial welcome to Newport, the Rev. J. ALDIS, of Plymouth, spoke on "The evils and cure of modern theological speculation," the drift of his speech being that there was in the spirit of modern theological speculation much that was alien from the spirit of the Gospel; that therefore he for one could not entertain it, and should do his best to warn others against it. The Rev. H. B. ROBINSON, of Wisbeach, next addressed the audience on "The spirit in which the Christian Church should proclaim the Gospel." Mr. W. WILLIS, Q.C., spoke on "Dissent, the Creature of Circumstances." He criticised the Established Church, and dwelt particularly upon the recent action of the Bishop of Lincoln in regard to the Wesleyan body; and it was because they had shaken off the heresies of the State-Church that he claimed that Dissenters were the creatures of circumstances. He claimed for the ministers of the Free Churches as much learning as any in the State-Church, and as much firmness and energy in apostolic faith and hope. One thing they certainly had more of, and that was a cultivation of conscience, which the State-Church never liked, and oftentimes strongly opposed. He alluded especially to the sacerdotalism which was rising now in the Church of England—a movement which he said was covered with loathsome abominations, and dwelt upon her hostility to men who had been the joy and comfort of Nonconformity. The Rev. D. JONES, B.A., London, followed on the question—"The policy of our churches in view of coming changes in the Establishment." He remarked in view of disestablishment there would be more instruction among them in regard to the constitution and privileges and applications of their Church life, as was to be found in the New Testament. Mr. Jones urged upon them to learn what their religious professions were, so as to justify their faith against all who combated their religious views. Finally he urged them to pay more attention to public worship, and to make their churches more attractive, to show more regard for the churches to which they belonged, to show more love for the poor, and take lessons from the Ritualists in these respects. After the benediction was pronounced the meeting terminated, and the business of the session was at an end.

IN CONSUMPTION AND DISEASES OF THE CHEST THE EFFICACY OF DR. DE JONGH'S LIGHT-BROWN COD LIVER OIL IS UNEQUALLED.—The Medical Profession of all countries now consider Dr. de Jongh's Light-Brown Cod Liver Oil as incomparably the most valuable remedy for Consumption and Diseases of the Chest. No remedy so rapidly restores the exhausted strength, improves the nutritive functions, stops emaciation, checks the perspiration, quiets the cough and expectoration, or produces a more marked and favourable influence on the local malady. Dr. Waudby, Physician to the Hereford Infirmary, writes:—"I can take Dr. de Jongh's Light-Brown Cod Liver Oil without any difficulty or dislike, and with as little inconvenience as water alone. Not only in my own case, but in many others I have seen, it has caused an improvement of chest symptoms and an increase of weight, so soon and so lastingly, as to be quite remarkable. I believe Dr. de Jongh's oil to be the most valuable remedy we possess for chronic and constitutional disease." Dr. de Jongh's Light-Brown Cod Liver Oil is sold only in capsuled imperial half-pints, 2s. 6d.; pints, 4s. 9d.; quarts, 9s.; with his stamp and signature and the signature of his sole consignees on the capsule and the label under wrapper, by all chemists. Sole consignees, Ansar, Harford, and Co., 77, Strand, London.—[ADVT.]

CONGREGATIONAL UNION OF ENGLAND AND WALES.

AUTUMNAL SESSION.

(From our own Correspondent.)

LEICESTER, Tuesday evening.

The autumnal meetings of the Congregational Union of England and Wales commenced at Leicester on Monday. More than 1,000 delegates were present. After the usual meetings and pleasant recognitions in the tea-rooms, the delegates adjourned to London-road Chapel, to listen to a powerful and striking sermon by the Rev. A. Maclaren, D.D., of Manchester. The devotional exercises having been conducted by the Rev. G. S. Barrett, B.A., of Norwich, Mr. Maclaren took for his text Acts xi. 23, "Who, when he came, and had seen the grace of God, was glad, and exhorted them all, that with purpose of heart they would cleave unto the Lord." After gracefully acknowledging the honour done him from the fact of his being the first member of another denomination invited to preach before the Congregational Union, and reciprocating the feelings of catholicity which that request betokened, he passed to his subject, and held his hearers spell-bound for nearly an hour. The subject naturally divided itself into three parts—1. What he saw; 2. What he felt; 3. What he said. He saw "the grace of God" manifested among the Gentiles, where his Jewish prejudices scarcely expected to see it. He saw it because he was "a good man, and full of the Holy Ghost and of faith." The grace of God was that which made a Christian and constituted a church, independent of creeds, formularies, and authority. He who had most grace himself would be first in recognising it in others. (2.) "He was glad," in spite of his Jewish training and predilections, and notwithstanding that the Church of Jerusalem had sent him to inquire into the regularity of what was going on. Such gladness in the work of other bodies was an evidence of being possessed by the Spirit of God. (3.) "He exhorted them all that with purpose of heart they would cleave unto the Lord." The living Lord was the centre of all Christian systems, and to abide in Him was the essence of true spiritual life and power. In the breadth of its catholicity, the spirituality of its tone, and the firm grip of Christian first principles which it maintained, the sermon was felt to be a most fitting introduction to the work of the session.

CHAIRMAN'S ADDRESS.

The first session of the Union was held on Tuesday morning in the London-road Chapel. The Rev. F. Goodall, of Durham, conducted the devotional exercises. HENRY RICHARD, Esq., M.P., the chairman of the Union for the year, who on presenting himself was loudly cheered, announced as his subject the "Relationship of Christianity to Politics," proceeding in powerful language to show how the establishment of Christianity in England had failed to put down slavery, to ensure the just treatment and right government of aboriginal peoples, or to put a stop to the horrors and iniquities of war. His speech was very attentively listened to, and at the close Mr. Richard sat down amid loud and prolonged cheers. [The address, with some slight abridgement, appears in our Supplement.] A committee of reference was appointed, consisting of J. Milne, Esq., the Rev. H. Byles, H. Wright, Esq., W. Crossfield, jun., Esq., the Rev. Morley Wright, Dr. Allon, and the Rev. J. Davies. The Rev. F. CUTBERTSON moved, and the Rev. W. BRADEN seconded, the suspension of the standing order limiting the length of speeches.

THE CONGREGATIONAL CHURCH AID SOCIETY.

The assembly then passed to consider the following resolution, moved by the Rev. A. HANNAY:—

That the assembly receives with great satisfaction the report of the conference of delegates of the County Associations and others, held at Derby on the 20th ult., approves of the proposed reorganisation of the Home Missionary Society, thanks the special committee for the services it has rendered to the churches, and reappoints it with power to convene a meeting of the parties concerned for the formation, on the basis contained in the report of the Congregational Church Aid and Home Missionary Society.

Mr. Hannay stated that the general principles of the new scheme having been approved by the Congregational Union at its last autumnal session at Bradford, and the former committee having been reappointed to consider and arrange the details of the proposal, he had to report what steps had since been taken. Of the 39 county unions in England, the scheme had since been considered by 30. Of these 24 had endorsed the leading principles of the proposals, four had arrived at adverse conclusions on various grounds, and two had declined to take any part now, but were quite prepared to meet what the future might bring. There remained nine to be accounted for, two of which having considered the scheme at a former stage several years ago, appeared to have thought it unnecessary to reconsider it, and in two or three cases the matter appeared to have been overlooked. Having thus a majority in favour of the principles of the scheme, it might be asked, Why had it not

been organised and carried out? Because there was an important minority to be considered. In Yorkshire the proposals had been endorsed by only 125 to 102; in Lancashire, by only 126 to 115, possibly because of the need of further enlightenment. But it was essential that the action when taken should be united action. They might have undertaken a mission of enlightenment, or have asked for another year's delay. But deeming it better rather to try and bring opposing views together by compromise, the committee had made a large number of additions to its number from the minority, had met at Derby on Sept. 20 more than 100 strong, and having remodelled the scheme had adopted it without a dissentient voice. There were several differences between the scheme as it stood a year ago and as at present shaped. Then it was proposed to proceed upon the lines of the Congregational Union. Now it was determined partly to adopt the name and assume the shelter of the Home Missionary Society. That society had done much in past years, but not enough for their needs. The chairman and secretary of that society encouraged them greatly in their proposals. Mr. Wilson was ready to do whatever might most help the work. They did not propose to leave that society as it was. Very far from it. The two societies were of different types: the present Home Missionary Society being managed by a London committee, whereas the new organisation would be managed by 228 picked men from all parts of England. There was no centralisation in this scheme, it was born of hostility to centralisation. It would be a confederation of all the county unions in England which might accept it, to form a great "Congregational Church Aid and Home Missionary Society." One of the features of the former scheme most objected to was the consolidation of all the funds, so that the ultimate voting power as to grants would be carried from the counties to the central council. It was now provided that the grants made to counties should be in lump sums. The grants made to churches by the counties would generally be final, and only subject to review in special cases. That was a great concession, but without concession there could be no united action. He did not believe that the old proposal would have worked injuriously; but he was quite ready to adopt the new one. The connection with the Congregational Union formerly proposed, was still in a measure to be maintained. The chairman, treasurer, and secretary for the time being of the Union, would be ex-officio members of the council, and the meetings of the new society would be held in connection with the May and autumn meetings of the Union. That was a necessity, if they were to have representative meetings at all. The Congregational Union would not, of course, be aggrandised by this. It was impossible that all these new sympathies could be created, as they would be, and the Congregational Union maintain its present position. But it would be better, in his view, for the constitution of the Union to be torn to pieces, and for it to be reconstituted upon the lines now laid down for the new society, so that in place of a scratch committee it might have a committee composed of delegates of the counties, and really representing them. The platform of the Union would be placed at the service of the society—not a small advantage. And the Union would gain by it in this—that hereafter our own home work for the churches, among the masses, and for England, would be the dominating consideration and the supreme work of their sessions. If the resolution were approved, then it would be the work of the committee to form the society at once. After that it would be of the greatest importance that they should go all together in strenuous persistent support of it. Especially would they need the help of those who had not hitherto agreed with their proposals. They would ask them to perform this difficult duty in a generous spirit, and if not altogether with the head, yet with the heart. They must now depend upon its success as being a new departure. They must have an auxiliary in every church, with the pastor as president. The question was not one of mere finance. The question was whether they had spiritual life enough, zeal enough, faith enough in themselves to believe that they could take an important part in the spiritual work of to-day. Successes were still to be reaped as solid as in the past. They had to confront serious difficulties in the alienation of the masses, and the indifference of many of the middle classes. The Established Church was tottering to its fall, and would be followed by a very different condition of things to the present. Were they ready for that? Science was rationalising men's minds. Priests who had set up Antichrist in the Established Church were feeling their way to the hearts of the people. Surely never was a time calling for more energy and power in the Christian Church. Let them unite to raise the Gospel to the supreme place among the spiritual forces that were moulding the future of the world. (This address, which occupied nearly an hour and a-half, was loudly cheered at its close.)

W. H. CONYERS, Esq., seconded the resolution. There was great need of such a society as they were about to inaugurate. Although ministers' wives might not say much about it to strangers and deputations, there was often great necessity in their houses. Ministers had also intellectual appetites to feed, which they often had not the means to satisfy with books. The poverty of churches, which they could not help, and the poverty of county unions, which he thought they ought to

remedy, stood in the way of the gratification of these appetites. They must look for progress financially. Where it was a question between cutting down expenses or curtailing their gifts, let them give up their luxuries, remembering that the luxury of doing good was reserved for all.

HENRY WRIGHT, Esq., supported the resolution, as he thought that laymen should. The scheme before them had been very thoroughly digested. Notwithstanding their treasurer, Mr. Samuel Morley, the income of the Home Missionary Society for last year was only 3,816*l.*, including 692*l.* of legacies. They were standing at a turning-point in their history. It was a great thing when churches and county unions began to extend their affections to sister churches and unions. Ministers as a body were inadequately paid; and unless they altered their modes as to this, they as a body would not be prepared to stand by other churches. The Presbyterians, through their Sustentation Fund, had made great progress in England of late. In 1873 they began by raising the minimum salary to 150*l.*—now there were only eight ministers in England receiving less than 200*l.* per annum. In London, five or six Presbyterian ministers were receiving more than 1,000*l.* a year, which he still thought too little, though others thought it too much. Let them shake hands over the difference. (Cheers.)

The Rev. J. ARNOLD, of Northampton, though not quite favourable to the scheme last year, now that it had been modified, was led heartily and earnestly to accept it. It was not perfect, and might require some modifications; but working the scheme would bring these about. Their former opposition did not arise from want of sympathy with the objects proposed. They in Northamptonshire had laboured to increase stipends, and to promote evangelistic missions. They had feared centralising tendencies. But after the very generous concessions so gracefully made, he heartily agreed with the scheme, and hoped their county would consider it in a similar way. (Cheers.)

The dinner hour having arrived, and cries of "vote, vote" being raised, Mr. GRIMWADE deprecated taking a vote when many of the delegates were not in the meeting, and thought a more hearty vote would be obtained by adjourning the discussion to the next day. This having been moved and seconded, was carried *nem. con.*, and the sitting terminated.

CONGREGATIONAL CURATES.

In the afternoon a sectional meeting was held in Gallowtreegate Chapel, under the presidency of T. Minshall, Esq., when a paper was read by Dr. Newth, on "Annual Curacies Sustained by Students in the first year after their leaving college." Their present plan of settling young men in most responsible positions, had no counterpart in other departments of life; and even in the religious world it was confined to the two Congregational denominations. It interfered somewhat with work at college during the last term. Some men broke down under the double strain of college work and the attempt to prepare themselves somewhat in other ways for active work. Students entering the ministry needed more experience of Church work under wise guidance. Congregational pastors needed help, being often more heavily weighted than those of other denominations. They were obliged to suffer the working power of their people to run to waste, from want of time to direct it. Let large pastorates make provision for young men to help for a year after their work in college was done, let their term at college be lengthened a year for this purpose, which should be regarded as part of their training. Let the engagements be for a single year, and not be renewable. Let the young men have definite duties assigned them, whether taking charge of one service on Sunday or otherwise. Let them look after mission stations and generally assist. This would be very beneficial, both to them and to the churches.

The Rev. C. REED, M.A., quite approved of the plan, provided the curates were supported by the churches and not by their pastors.

Mr. DOWMAN, of Southampton, thought the plan would put the preaching powers of students to the test, and thus greatly lessen the difficulties of vacant churches. The Rev. J. REEVE, of Stowmarket, who had had a curate for two years, heartily supported the proposal; as did also the Revs. Wagstaffe, of Birmingham, Richards, of Stourbridge, Philip Barker, M.A., of Rotherham, and Dr. Brown, of Cheltenham. The proposal was eventually referred to the Committee of the Union for practical consideration.

A sectional meeting was also held at Wycliffe Chapel, where a paper was read by J. S. Curwen, Esq., on "The present duty of the Churches with regard to the Service of Song." J. Stafford, Esq., occupied the chair.

PUBLIC MEETING.

In the evening there was a public meeting in the Temperance Hall for the advocacy of Free Church principles, which was largely attended, the Temperance Hall being nearly full. Mr. A. Goddard occupied the chair. The CHAIRMAN having expressed his hearty sympathy with Free Church principles, the Rev. JOHN HUTCHINSON spoke in support of them, contending that nothing would satisfy Nonconformists short of religious equality—a clear platform on which those principles might be advocated in reference to the moral, the spiritual, and the social interests of the community. The Rev. A. DAVISON examined the grounds on which the Church Congress at Croydon had expressed a desire through some of its principal speakers to see Nonconformists again in the bosom

of the Church, and argued amidst much applause that there could be no common ground of union with a Church whose comprehension included a combination of the priest and the publican, "the Priest in Absolution," and the Church and the State. The only ground on which they could all stand and maintain their respective views was disestablishment. The speaker having referred to a recent remark of Mr. Gladstone, that the Nonconformists of England had been all on the side of justice in relation to the Eastern Question, while the clergy in his own Church had made little sign in that direction, the meeting cheered for some time. The Rev. EDWARD WHITE, who was the last speaker, was equally strong in his advocacy of Free Church principles. The interest of the meeting was sustained to the last.

CONGREGATIONAL TOTAL ABSTINENCE SOCIETY.

On Monday evening the third annual meeting of the Congregational Total Abstinence Society was held in the Temperance Hall, Edward Bailes, Esq., the president of the association, in the chair, and among those present were the Rev. Newman Hall, Dr. Morton Brown, and Mr. E. S. Ellis, Chairman of the Midland Railway. The latter gentleman, who was the first to address the meeting, said that as they visited the town they would see that there were two asylums for lunatics, a very large workhouse, and two gaols, and if any questions were asked respecting the inmates there it would be found that most of them owed their position to the use of intoxicating drinks. He had not lived an inactive life in his time, and he was sure he could not have done what he had if he had not banished from his table all alcoholic drink, not offering it to his children, his guests, or his servants. There were spent annually £150,000,000 in intoxicating drinks, while only one-third of that amount sufficed to convey the whole passenger and mineral traffic in the kingdom.

FUTURE MEETINGS.

At the meeting of the Union held this day, representatives of other bodies will be presented; and resolutions on the "Confessional" and the Indian Famine will be submitted. In the afternoon there will be two sectional meetings to encourage reform in their college system, and the better organisation of county unions for evangelistic work. There will be a public meeting for working men, and special services in the evening in Leicestershire, with sermons at Market Harborough, Hinckley, and Bardon by London ministers; and public meetings at Enderby, Kibworth, and Loughborough. To-morrow the session in London-road Chapel will be devoted to a conference on the question, "How best to meet the unchristian and anti-christian teaching of the day," to be introduced by a paper by the Rev. Principal Fairbairn, of Airedale College. In the evening a lecture will be delivered by the Rev. J. Baldwin Brown, B.A., on "John Wycliffe, and the dawn of the Reformation 400 years ago." An evangelistic service will be held in the Sanvigate Mission Hall. On Friday the secretaries of county unions will breakfast together, and then discuss practical questions, and in the evening the business of the Union will close by a meeting for young men in the Temperance Hall.

THIS DAY'S SITTING.

As we are going to press we have received a telegram from Leicester stating that the deferred resolution of Mr. Hannay relative to the New Congregational Church Aid, &c., Society was carried unanimously at this morning's session of the Union, with riders recommending an enlargement of the constituency, so as to include delegates of county unions as such, and a simplification of the name of the society. The final decision created great enthusiasm.

Correspondence.

THE BAPTIST MISSIONARY SOCIETY AND THE INDIAN FAMINE.

To the Editor of the Nonconformist.

DEAR SIR,—Will you kindly afford me a little space for the public acknowledgment of a very friendly and graceful act on the part of the committee of the Baptist Missionary Society?

Having heard that the Baptist Missionary Society had in hand a surplus from a fund raised for a former "Indian famine," and knowing that while the "present distress" prevailed over twelve districts under the charge of the London Missionary Society, the Baptist Society's missions were happily exempt, the directors requested me to ask the Baptist Missionary Society if they would be able and willing to favour us with a "grant in aid."

I am now most happy to be able to report that such a grant has been made in the most cordial manner to the extent of 250*l.*, for which the directors would express their hearty thanks especially as this is an "outward and visible sign" of the very friendly feeling and Christian confidence mutually cherished by societies alike seeking the glory of our Divine Master and the spread of His truth throughout the world.

Believe me, yours truly,

ROBERT ROBINSON,

Home Secretary, London Missionary Society.
Blomfield-street, London-wall, E.C.,
Oct. 16, 1877.

DR. ZIEMANN IN BOSNIA.

To the Editor of the Nonconformist.

SIR,—The condition of the refugees on the Austrian frontier is truly deplorable. In view of the approach of winter, and the hopelessness of doing anything that would, in an appreciable degree, ameliorate the sufferings of the helpless thousands, Dr. Ziemann, at the request of the Bosnian National Committee, went to Constantinople a few weeks ago, to endeavour to make arrangements with the Sultan's Government for the safe return of the fugitives to their homes, and also propose terms for the conclusion of peace between Bosnia and Herzegovina and the Porte, upon the basis of the appointment of a Christian Governor. The Doctor's interview with the Grand Vizier and the Minister for Foreign Affairs was of a deeply interesting nature, but without the encouragement to lead him to hope that the object of his mission would be accomplished. After his return, however, to Agram, Constant Pasha was instructed by the Porte to proceed to Bosnia, and, along with Dr. Ziemann, to visit the refugees. I am not aware what opinion Constant Pasha has formed of the situation and sad condition of the unhappy victims of Turkish misrule and tyranny, but the following telegram, just received from the Doctor, is not encouraging:—

"All consuls in Sarejevo, Consul Freeman included, positively declare refugees' return to their homes inadvisable. The Porte has no power to carry out their promises of reform. The Vali is well-disposed, also Constant Pasha, but situation deplorable. Country deserted. Bosnian Mahomedans also discontented; of the 10,000 men who have been sent against Montenegro 1,000 have deserted, and form bands of robbers. Unsafe to travel except with strong escort. The insurgents will not submit unless they get a Christian Governor. Fresh fugitives, cold, wet, and hungry, continue to arrive. The misery is dreadful. I feel much discouraged. What funds have you?"

Our committee has refrained from making any appeal since the claims of the Indian Famine Relief Fund were urged upon our people. That appeal has been responded to in a manner to call forth the admiration of the world, and is worthy of England. May we ask now that our exhausted exchequer be replenished so as to enable Dr. Ziemann to carry on his labour of love among the naked, the hungry, the sick, and the dying of Bosnia and the Herzegovina, and the widows and orphans of the brave Montenegrins. Not only has Dr. Ziemann fed and clothed thousands, but he has comforted many in their last sad hours of life, and sweetened their bitterest cups by the story of redeeming love.

A native Bulgarian wrote me lately a most touching letter of the inner life of the Bulgarians, in this letter there are the following sentences, which speak for themselves:—

"In happy England you sing of
Home, home, sweet, sweet home!
There is no place like home!"

"In my country thousands wring their hands
in despair and cry,—
Home, home, wretched home!
There is no hell like home!"

I am, dear Sir, yours truly,

JAMES SINCLAIR,

Hon. Sec. Manchester Evangelisation Committee.
48, Blackfriars-street, Manchester, Oct. 15, 1877.

Warm underclothing, flannel/petticoats, large stockings, warm jackets, will be gratefully accepted.

WAR VICTIMS IN PALESTINE.

To the Editor of the Nonconformist.

SIR,—An appeal has been made by Mr. N. T. Moore, British Consul; Dr. Chaplin, physician to the English Hospital; and the Rev. S. B. Burtchall, Minister of Christ Church, all at Jerusalem, requesting aid for 138 families in the Sandjak of Jerusalem, who are "left in absolute want," while many more are straitened severely because 5,000 Moslems have been called from the towns and villages to the war, while the crops this year are deficient and business is depressed. The three official gentlemen above-named undertake to "act as a committee for the direct distribution of the money to the most necessitous." To facilitate this desirable effort for the relief of misery in a land deeply interesting to Englishmen, the undersigned will acknowledge and transmit to the Jerusalem committee any contributions sent to them as below, or paid to the "War Victims in Palestine Fund," at Messrs. Ransome's Bank, Pall Mall East, London. An account of the receipts will also be published in your columns.

Besides the assistance requested above, much good may be done to the poor Arab, Jewish, and Christian artificers in olive wood in Palestine, by orders for "cases" of such articles for sale at bazaars and in other ways. These goods are warranted genuine by Mr. Thomas Cook, who supplies them at cost price, besides specimens of wild flowers and dried flowers and roots from Palestine, of which specimens may be seen at the Crystal Palace. Your obedient servants,

JOSEPH BARCLAY, LL.D., Rector of Stapleford, Herts (for ten years Incumbent of Christ Church, Jerusalem).

JAMES GLAISHER, F.R.S., Dartmouth-place, Blackheath, S.E.

JOHN MACGREGOR, 7, Vanbrugh Park East, Blackheath.

THOMAS COOK, Tourist Office, Ludgate-circus, London.

October 16, 1877.

BOARD, &c., IN LONDON,
AT
MR. AND MRS. BURR'S BOARDING-HOUSE,
10, 11, 12, QUEEN'S SQUARE, BLOOMSBURY.

Drawing and Dining rooms, Bathroom, Conservatory, and numerous Bedrooms. Mr. BURR'S PRIVATE OMNIBUS leaves his door several times daily (Sundays excepted) to convey visitors to various parts of London free of charge. Terms from Six Shillings per day. Dinner at Six o'clock.

ALLESLEY PARK COLLEGE, near Coventry.
Established 1848. A high school on easy terms. THOS. WYLES, F.G.S., Director. A Preparatory School, separate, for Little Boys.

COLLEGIATE HOUSE SCHOOL,
LEICESTER,
For the higher Education of Girls.

Pupils prepared for the University Examinations. Juniors thoroughly grounded. Each Division has a separate Classroom.

Among the Referees are—Rev. Dr. Stoughton; Rev. Professor Legge, LL.D.; Rev. J. Alanson Picton, M.A.; Rev. R. W. McAll, F.L.S.; Rev. E. Jukes; Rev. J. Sibree; G. Toll-r, Esq.; &c.

Terms and particulars, with lists of the Referees, Staff of Professors and Governesses, on application to the Principal—Mrs. ISLIP.

CONGREGATIONAL SCHOOL for the EDUCATION of the SONS of MINISTERS.

The HALF YEARLY GENERAL MEETING and ELECTION of this Institution will be held at the MEMORIAL HALL, Farringdon-street, on TUESDAY, 30th inst., at 2 p.m.

SAMUEL MORLEY, Esq., M.P., in the Chair.

SIX BOYS to be elected.

JOSIAH VINEY, Hon. Sec.

CONGREGATIONAL SCHOOL for the EDUCATION of the SONS of MINISTERS.—WANTED, at CHRISTMAS next, a GENTLEMAN of thorough business habits, vigorous energy, and unexceptional character, as SECRETARY to this Institution, to advocate its claims and conduct its general business. Salary £200 per annum. For further particulars apply to Rev. Josiah Viney, Hon. Sec., Highgate, London, N.

SCHWEITZER'S COCOATINA,

Anti-Dyspeptic Cocoa or Chocolate Powder.

Guaranteed Pure Soluble Cocoa of the Finest Quality, with the excess of fat extracted.

The Faculty pronounce it "the most nutritious, perfectly digestible beverage for Breakfast, Luncheon, or Supper, and invaluable for Invalids and Children."

Highly commended by the entire Medical Press.

Being without sugar, spice, or other admixture, it suits all palates, keeps better in all climates, and is four times the strength of cocoa THICKENED yet WEAKENED with starch, &c., and IN REALITY CHEAPER than such Mixtures.

Made instantaneously with boiling water, a teaspoonful to a Breakfast Cup, costing less than a halfpenny.

COCOATINA A LA VANILLE is the most delicate, digestible, cheapest Vanilla Chocolate, and may be taken when richer chocolate is prohibited.

In tin packets at 1s. 6d., 3s., &c., by Chemists and Grocers. Charities on Special Terms by the Sole Proprietors, H. SCHWEITZER & CO., 10, Adam-street, London, W.C.

TO ADVERTISERS.

The Terms for Advertising in THE NONCONFORMIST are as follows:—

First Line	1 0
Each additional Line	0 6
For Situations Wanted, five lines	2 0
„ Wanting Servants, &c.	2 0

There are, on an average, eight words in a line.

LEADER PAGE.—An extra charge of 2s. 6d. for every ten lines or under.

*As the Organ of a great and growing movement, the principal Weekly Journal among Dissenters, and a first-class Family Newspaper, the NONCONFORMIST has become a very desirable medium for Advertisers. Since the beginning of 1872 there has been a large increase of Annual Subscribers, as well as in the general circulation.

THE NONCONFORMIST is registered for transmission abroad.

The Nonconformist.

WEDNESDAY, OCTOBER 17, 1877.

SUMMARY.

THE elections, which will have a momentous effect on the future of the French people, and perhaps of Europe, came off on Sunday. They were preceded by a second manifesto from Marshal MacMahon more dictatorial and offensive than his first; by the issue of ministerial circulars, the scope of which was to restrict the free action of constituencies, and intimidate all who were working for the Republican cause; and by a variety of tricks and manoeuvres on the part of the Minister of the Interior, such as the non-delivery of foreign papers and the issue of false reports, which in England would have ruined the reputation of any politician of character who had recourse to such base expedients. But then M. de Fourtou, who is little better than a Cassagnac in office, has no character to lose. In France, as well as in England, Sunday was a lovely day, so that the weather favoured the casting of a large vote. Though the details are not fully known, it was probably the heaviest poll in recent times in France, and was everywhere conducted with entire order and tranquillity. The issue of this extra-

ordinary appeal to the French constituencies is now approximately known. The Chamber of Deputies consists of 533 members. Of these, as the result of Sunday's ballots, the Republicans have carried off 325 seats, and the Government coalition has secured some 200. In about fourteen constituencies a second ballot will be necessary. On the whole, the Liberal party have secured a majority of about 120 in the new Chamber—a majority such as no British Cabinet has been able to secure since the time of William Pitt. It is, of course, easy to allege that the Republicans, having secured about forty seats short of the 363, have sustained a virtual defeat. But that, in spite of overwhelming pressure, they should still have an immense preponderance in the representative Chamber, speaks for itself. An election which is hailed in Berlin as a Monarchical defeat, and mourned over at the Vatican as a heavy blow to Clericalism, can only be regarded as a decided Liberal triumph.

The eventual results of this great electoral conflict it is impossible as yet to forecast. The President made a personal appeal for confidence to the constituencies, and has received a negative reply. Before the election he threatened France with renewed conflicts if his behests were not obeyed. He may now, possibly, hold a different language. But the Marshal has thus far falsified all confidence in his moderation, and he seems almost incapable of appreciating constitutional principles. Amongst his advisers are those, especially the bishops, will recommend him to ignore the clear verdict of the country, and try yet another dissolution. That would certainly be the advice of M. de Fourtou. It remains to be seen whether the Duc de Broglie would sanction so desperate a course, and whether the Senate would be subservient to his purposes. The Chambers will meet early in November, and it is most unlikely that the "Government of Combat" will retire till necessity is put upon them. But it is manifest that if the triumphant Republicans can act with the discretion and forbearance that have marked their conduct during the last few months, the game is in their hands.

Some of the phenomena connected with this appeal to the French people are interesting. First and foremost, the Bonapartists have not gained the successes they expected. Many of their most prominent champions have been defeated, and in the new Chamber they will number less than 100 votes, while the Legitimists muster 44. It is gratifying to know that this unscrupulous faction is still out of public favour in France. Not only did the Republicans carry every seat but one in Paris and its environs, but the total number polled by them was 60,000 more than in 1875, and M. Grévy was returned by 2,000 more votes than his predecessor, M. Thiers. Amongst the rejected candidates was Prince Jérôme Bonaparte, whose influence was unable to carry Ajaccio against that of the Government and the Imperialist family combined; the Duc Decazes, who, rejected by Libourne, has been returned by another constituency; and the Duc de Mouchy and the Viscount de Tocqueville, both members of the Right. In a few constituencies Moderate Republicans have been returned in preference to Radical candidates, and the city of Lyons has shown its sense of the injustice inflicted on M. Bonnet-Duverdier, late President of the Municipal Council of Paris, who is now undergoing fifteen months' imprisonment for alleged offences against Marshal MacMahon, by choosing him as its representative in the new Chamber of Deputies.

The news from the theatres of war is becoming more eventful. There is to be a winter campaign, both in Europe and Asia. It is evident that the siege of Plevna, which General Todleben is prosecuting with skill and resolution, is embarrassing Osman Pasha and his defensive force. The Roumanians have carried their parallels close up to the great redoubt in the hands of the Turks, but fear to assault it lest it should be mined underneath. The beleaguered army continues to receive reinforcements and supplies by way of Orhanie, but the Russians have sent a *corps d'armée* to the Vid, the operations of which, combined with the movements of Gourko's cavalry, may close the western outlet of Plevna, unless Osman Pasha beats a timely retreat. It is hard to believe that so able a general will allow himself to be caught in a trap. In Bulgaria the long-continued rains have ceased, the roads are drying up, and the movements of Suleiman Pasha betoken a resolution to resume active operations, at any risk to the Shumla army. The Russians have obtained a firmer hold upon the Shipka Pass by the construction of fresh defences, and Raouf Pasha, who now commands the Turks there, despairs of dislodging them. But the most

important intelligence is from Armenia. Though General Melikoff recently failed to turn the flank of Mukhtar Pasha's army, he has returned to the charge, having been heavily reinforced with picked troops. On Monday the Russian army attacked the Turks with a superior force, stormed a redoubt and the entrenchments on the Awlias Hill, and obliged the enemy to retreat in disorder. According to the Russian official account, many guns and a large number of prisoners have been captured, and the army of Mukhtar Pasha has been heavily worsted, having been driven off the road to Kars, while some of its columns are retreating upon Erzeroum. If this be true, Kars will be again invested, a heavy blow has been inflicted on the prestige of the Turks in Armenia, and it may be difficult for Mukhtar Pasha again to rally his forces.

The news relative to the Indian Famine continues to be eminently satisfactory. The last weekly telegram from the Viceroy reports a plentiful rain everywhere except in Scinde, and a consequent general fall of prices. There is a considerable decrease in gratuitous relief, and in the numbers employed on the works in all directions except in Mysore. The Mansion House Relief Fund (which now amounts to 381,000*l.*) has been of untold value, as distributed by local committees, in saving life and in enabling the Hindoos to plant new seed.

Yielding to an unexampled demonstration of public opinion, the Home Secretary, after consultation with Mr. Justice Hawkins and high medical authorities, has granted a respite to all four of the Penge convicts. The news was conveyed to Maidstone Gaol on Saturday night. Mr. Cross is still embarrassed with the difficulty of disposing of the Stauntons and Alice Rhodes, who have been found guilty of murder in open court, and whose sentence has been virtually pronounced unjust after a subsequent secret investigation. Will all the four be consigned to penal servitude for life, or will the Home Secretary use his own discrimination in awarding punishment? However that may be, this notorious case has opened the eyes of many to the danger of capital punishments, and we hope the lessons taught by it will not be evanescent.

RELIGION AND POLITICS—MR. RICHARD'S ADDRESS.

THE progress of the world, or of a nation, or of a single mind in the knowledge of truth, and of the ways in which this may be brought to bear on the practical affairs of life, resembles (Mr. Richard must forgive the illustration) the advance of an army in face of a powerful enemy. It does not consist, usually, in a steady and uniform advance of the whole body in one line, but of a series of partial movements, by which the forward march of the whole army is rendered practicable and safe. Flying columns are detached to secure important positions; and these expeditions now meet with a repulse and now succeed in seizing their points of vantage and securely entrenching themselves. A faulty or negligent strategy may necessitate the abandonment, with loss and discredit, of positions which never ought to have been occupied, or even paralyse the army altogether, and render it unable to advance or even to hold its own against the enemy. Such has been the progress of Christianity in the world, and such have been the causes of most of its dismal and disgraceful failures, the sad record of which Mr. Richard partly unfolded at Leicester yesterday. Its recognised leaders have been too often supine or indifferent, or incapable, or in secret league with the foe. Christianity has been preached rather as a system of doctrines to be believed than as a body of truths to be lived, every one of which points direct to practical good. Hence its progress has been slow, laboured, doubtful. It has almost ceased from time to time to be a church militant—a church actively aggressive on the powers of falsity and evil—at all; and has become a scene of wrangling and disputation about creeds and formulas and distinctions, "of words to no profit"; or has sunk into a lethargy, from which only an attack on its worldly possessions could rouse it. Hence, the rank-and-file, who will not follow unless they are led, have been ill-provided with the most cogent motives to seek that the will of God may be done upon earth as it is done in heaven, and with instruction how this is to be accomplished.

When Mr. Richard says that Christianity has failed to extend its sway over great departments of life—a position which he illustrates by the conduct of the Christian nations in relation to slavery, the treatment of aboriginal races, and war—he of course only means that professing Christians have failed. It is not that the prin-

ciples taught by the Word of God are valid only in their application to the conduct of individuals, and not to that of nations. The truths of that Word, which "for ever is settled in heaven," are of universal validity, and are the laws of true welfare for nations as well as men.

For a century past the principles of a more active and enlightened, and yet more gentle and forbearing, religion, not always calling itself Christian, but having the Christian spirit, have been advancing slowly but surely, in spite of occasional obscurations and rebuffs, to take possession of every sphere of human activity. They have attacked and uprooted ancient abuses which seemed to be planted as firmly as the hills, and are now pressing forward to assail injustice and oppression wherever they exist, in high places or in low. It cannot be in such a warfare but that mistakes will be made, positions taken up which will be found to be untenable, or prematurely occupied. Nevertheless, the truth is great and will prevail.

One of the last things to feel the influence of this movement has been politics, both domestic and foreign, but especially the latter. Perhaps there is nothing in the whole range of man's works so utterly godless as what is called "foreign policy," nothing which so openly disavows the Divine Providence; nothing which so strongly denies that there are other human interests than material ones, or that there are any other means of promoting them than far-sighted and calculating selfishness. Mr. Richard is one of the leaders in the attack on this stronghold of practical Atheism, and we owe him all thanks—man of peace as he is—for the sustained vigour and unanswerable force of his assault.

The problem is how to make the State Christian in its motives and actions. By the union of Church and State; by a "national recognition of Christianity" some tell us. But this solution is either delusive or superfluous. As Mr. Richard truly says, there is no national recognition of Christianity possible but by "imbuing the national sentiment with a Christian spirit; by fashioning our public policy in accordance with Christian principle." When this recognition is made, the public acts of a State-Church or of any church, can neither add to it nor take away from it. There is no other way to become a "Christian nation, than by becoming a nation of Christians." Here we see how all our duties converge and cohere, so that we cannot fulfil one without being helped towards the performance of another, nor neglect one without having all our powers for good curtailed. National progress we see to be dependent on that regeneration of the individual man, which it is the first aim of religion to accomplish. For it is a mere delusion to suppose that a corporate whole can be animated by a noble principle of conduct when the individuals of which it is composed are animated by base ones. And we think Mr. Richard is perhaps unjust to the Governments of the world when he makes them solely responsible for the gigantic expenditure of time, thought, and labour which is devoted to the arts of war, while he speaks of the people they rule as comparatively innocent in this matter, and as suffering undeservedly from the burden their Governments bring upon them. We doubt whether there is a Government in Europe which would venture to go to war unless supported by at least a clear majority of its citizens; and, to look deeper, the lust of power, and greed of gain, and false glory, and disregard of the rights and interests of others, which reach their climax in an unjust war, are but the concentrated and corporate expression of the same passions raging in private life. Is not commerce often a war in which no quarter is given to a competitor? Are not ambition and greed, and plotting covetousness, and the "policies" which these passions suggest for the furtherance of their ends, regarded as allowable and even laudable, by large sections of the commercial world? How can the nation's eye be full of light, while the eyes of its members are thus full of darkness? It is inevitable that these passions, so long as they are allowed to rule unchecked the private lives of men, must make their grand consummation of wrong in the affairs of nations.

On one side this truth is full of gloom, because it tends to fix on each of us a responsibility for national misdeeds which we would fain evade. But on the other side, it is full of consolation; for it shows every man, however humble, that he contributes to the regeneration of his country by working out his own salvation with fear and trembling. These godless principles of so-called policy, which seem to reach so high and strike so deep, will yet succumb before the silent, unobserved progress of the principles of Christianity in the daily life. They have received one sturdy blow within the last twelve months. Among all the brilliant services Mr. Gladstone has rendered to his

country, we doubt whether any will shine out so long or so brightly as this—that, mainly through his agency during the early part of the Eastern crisis, a large part of the English nation was asking itself, soberly and seriously—not what was for "our interest," but what was the right thing for us to do—what was the will of God? And here let us notice how vital the facts of revelation are to any rational procedure with a view to the promotion of human "interests." We have no means of gauging true welfare, unless we first make up our minds whether there is a future life or not. If there is no future life, then, perhaps, we may gauge national prosperity by the revenue returns. But if there is, and this life is the ante-chamber to it—is as to its central motives and principles continuous with it, then true prosperity is a state in which the Kingdom of God on earth is the most perfect representation of, and, therefore, preparation for, His Kingdom in Heaven. Here, again, conscience cries aloud to Christian men. Has not the future life become comparatively vague and unreal to many, if not most of them? Has it the intense meaning for them, the commanding influence over them, that such a stupendous fact should possess? Does the view of it, the preparation for it, dwarf and cast into the shade all other cares and hopes, as on every ground of reason it should do? Here, again, as the unseen world and its laws grow more clear to spiritual discernment, it will become operative in the world that is seen and temporal.

In past times, godfearing men might hold aloof from politics, and especially from foreign politics, with the thought that they were too far removed from their own sphere of activity to be profitably entered by them. Now, when the extended suffrage has placed political power to an unexampled extent in the hands of the people, when the means are at hand by which they may exercise their power rightly, they must no longer refrain from entering the arena, where gigantic evils and falsities in their last development are to be fought and vanquished. The issues of good and evil involved are too vast for any to abstain. In tones more piercing, more far-reaching, and more constant than of old, we hear the words, "Choose you this day, and day by day, whom ye will serve."

THE CHURCH CONGRESS ON SCHOOL BOARDS.

THE precarious balance of parties which compelled moderation in most meetings of the Church Congress seems to have been almost entirely wanting at the discussion which took place last Thursday on the "Position of 'Voluntary' Schools." Here the arrogance inseparable from the privileges of an Establishment had full scope. It is probable—nay, certain—that the speakers at this meeting had no idea of anything of the kind. We should not wonder if they appeared to themselves to be the meekest of men. It doubtless seemed to them mere faithfulness to duty when Mr. Talbot, M.P., in his opening paper, claimed the whole elementary education of the country as the proper work of the Church by law established. To them there was no impropriety in his treatment of the school board system from one point of view only—that of "a hindrance to the Church." To their minds there was no shamelessness in the boast that two-thirds of the nation's schools are still in the hands of a sect. Nor could they see any Quixotism in the valiant resolve to keep back by sectarian zeal the grand intellectual tide which is drowning out clericalism all the world over. Nor, again, when the Rev. Evan Daniel, a prominent member of the London School Board, stigmatised the magnificent array of school buildings, which it will be one of the glories of his life to have helped in raising, as a sort of extension of "the work-house system," do we hear of any cries of shame, or any tokens of dissent. All this seemed to an ecclesiastical audience only in the course of nature. And, indeed, so deeply do conventional arrangements, however absurd, tinge our inmost life, that few even outside the Church hear these things with the amazement which the records of such discussions will excite a hundred years hence. From an ecclesiastical Establishment arrogance of this kind is so inevitable that endurance of it becomes with us a second nature.

Did it never occur to these gentlemen that, inasmuch as by the confession of themselves and their colleagues the Church has ceased to be identical with the nation, the nation might reasonably prefer to have the management of its own schools? In the course of this very Congress it was emphatically declared by one of the speakers that the Church does not now number half the nation; and if this is admittedly the case, how can it be tolerated that

her clergy should assume to themselves the duty of educating the children of the whole people? We are familiar, of course, with all the points that can be made by an ecclesiastical platform orator enlarging on the educational zeal shown by members of the Anglican Communion. Let all praise due on this score be freely allowed. But when the influence of Court patronage in days gone by, free access to the national purse, and the omnipresent influences of social pressure are borne in mind, it must be acknowledged that this zeal has been supplemented by extraneous aids not always perfectly just towards the rest of the community. Such considerations explain clearly enough how it comes to pass that so large a part of the elementary education of the country is in the hands of a sect; but it does not at all satisfy us as to the propriety or the expediency of the arrangement. And as to the educational zeal indisputably shown by the clergy and their patrons, it ought to be borne in mind that a Church enriched from national resources is to a large extent untroubled by burdens which other Churches have to bear. The existing arrangement is a paradoxical one. The Church's proper work of religious teaching is endowed with national funds, while the Church's supererogatory work of education, which ought to be strictly national, is conventionally called a "voluntary system," and is professedly left to be supported by subscription. Surely a reversal of this arrangement would be suggested no less by common sense than by justice. Let the national work be done out of national funds, and let the Church, relieved of this burden, apply its voluntary subscriptions to its proper mission. The educational zeal of which we hear so much would receive more unlimited admiration were it not uniformly associated with an inveterate determination to make elementary schools an ecclesiastical propaganda. And when we find every movement of every School Board in the country jealously watched, enviously misinterpreted, and mischievously hampered, in the interests of mere sectarianism, it is difficult to resist the conclusion that ecclesiastical zeal in this matter is a hindrance rather than a help to any generous and satisfactory scheme of national education.

We do not wonder that there was considerable jubilation at the evidence afforded by statistics of the strength of the Church schools. It is indeed remarkable that since 1870 nearly three-quarters of a million additional school places have been provided by the Church of England. Our wonder at this fact, however, is considerably lessened by the remembrance that it is due to the abnormal stimulus afforded by Mr. Forster's year of grace, together with the fears of ratepayers wrought upon by an alarmist clergy. On the other hand, it is indisputable that school board schools are now on the average distinctly in advance of ecclesiastical schools in the results that they produce. And this is the more remarkable, because the children drawn into the former schools belong very largely to the hitherto neglected classes of our large towns. If this superiority continues—and it is more likely to be increased than diminished—it is impossible to believe that any amount of sectarian zeal can permanently sustain a system shown by experience to be inferior in an educational point of view. In London one of the most distinguished of Her Majesty's inspectors anticipates that in Finsbury the number of children in attendance at board schools will before the expiration of the current year exceed the number attending the schools of the Church of England. Statistics show indeed that not many years can elapse before this is the case all over London. And if not the present, certainly the next generation will see the example of London followed all over England. Under these circumstances it would have been well if the members of the Church Congress, instead of resolving obstinately to fight a losing battle, had considered how the now inevitable system of national unsectarian education might be accommodated to the scruples of all consciences alike; and still further, how so serious a burden is to be made tolerable from a financial point of view.

Messrs. J. Nisbet and Co. announce "The Life of William Brock, D.D., first minister of Bloomsbury Chapel," by his early friend, the Rev. C. M. Birrell.

The *City Press* states that Sir John Bennett has accepted an invitation from the Hastings Literary Institution to deliver a lecture on "The Lord Mayors of London."

Mr. Archibald Forbes, who has been obliged to leave the seat of war owing to serious illness, is now recruiting his health in his native Highlands. When in Bulgaria he was honoured by a request from the Czar to narrate what he had seen, and Her Majesty has also intimated her desire that he should give her a personal account of his experiences.—*Athenæum*.

Literature.

SELECTIONS FROM MRS. CHARLES'S WRITINGS.*

Selections from the works of a great writer may serve some useful purposes; but they are also liable to certain drawbacks. They may have the effect of attracting those who would not at first undertake the reading of a lengthened work; but it is not impossible, on the other hand, that they may encourage a neglect of closer study and minister to the superficiality and pretence of knowledge which have grown only too common. The temptation on the part of the compilers is rather towards an encouragement of the bad tendency than the good, and for a practical reason. If they aimed at presenting a skilful condensation of the finer works of the author—somewhat after the manner of Professor Craik's summaries of Chaucer, Spenser, Bacon—and others, in Charles Knight's libraries, that could only have the effect of withdrawing young readers from the books; and thus there is inevitably communicated to books of selections a scrappy, miscellaneous character, which would require a vast deal of editing and skilful note-writing to remove it from obscurity, and even from salient misleading. We cannot say that these selections from the writings of the author of "The Schönberg-Cotta Family," though evidently compiled *con amore*, with a full knowledge of the author's writings, quick sympathy, and fine insight, entirely escape this criticism. We might give many instances, but shall content ourselves by citing one, in which the necessity for curtailment by isolating a passage from its context, renders it, if not unintelligible, hardly self-consistent. That delightful young lady in "Against the Stream" is thus represented saying to her companion:—

"Do you care for flowers," she resumed, changing her tone and subject suddenly. "I don't; unless they are wild. Furze and heather in the downs, when one is galloping over it, is nice. But in beds they are tiresome. And especially in greenhouses—mere things in pots. It is dreadful to have to grow up. When I am seventeen I shall have to show granny's visitors round the greenhouses, and listen to them saying how gorgeous this flower is, and how lovely that leaf is, and so on and on for ever. Animals are what I like. They are so queer and yet so fond of me. And one can so easily make them happy. And they have no souls, which is a great comfort when creatures belong to one; it saves one from so much perplexity. At least, no souls that can be lost; no conscience; that is the troublesome thing. Are you sure they have no souls of some kind? Dogs now and some horses look as if they had some kind of souls growing in them, something beginning to be a soul. Don't you think so?"

But the one thing which gives dramatic delicacy to this passage is the fact that the young heroine has just begun to be exercised about the right and wrong of holding human creatures as goods and chattels, and the significance of her remark that "when creatures belong to one, it is a relief to know that they have no soul," derives its suggestiveness from this fact. The compiler, then, in our idea has erred by too much isolation, and fails to give a full idea of Mrs. Charles's subtlety and thought. The book is well arranged in six sections as follows:—Historical characters, historical scenes and reflections, characters in fiction, nature and art, human life and spiritual life, with various subdivisions. Though, as we have said, the book fails to present any shadow either of Mrs. Charles's subtlety or of her power of dramatic development, it does give some idea of her variety of range, her picturesque power, and fine sentiment and suggestiveness. As specimens of vigorous and pointed historical characterisation take these pictures of Hadrian and St. Jerome.

HADRIAN.

Hadrian seems to have been among those Emperors who enjoyed the exercise of ruling more than the luxury of possessing empire. The empire was to him a field for energetic action, not a mere magazine of pomp; and in the "perpetual journey" of his life, he was now at Athens, erecting temples which were never finished, receiving apologies from the Christians, and decreeing compassion to their religion, as a harmless superstition, not more dangerous than the Egyptian worship of allegorical or substantial animals.

ST. JEROME.

He made no pretence of being passive or indifferent about anything. Solitude and the ascetic life had no more calmed or subdued him than a narrow channel calms the mountain-torrent which has cleft it, and is deepening it incessantly. His words rushed along in a tumultuous torrent, bearing with them any idioms, Greek or Hebrew, any image from any quarter which suited his purpose. His spare form lent force to his energetic features, and the cheeks, hollow with fasting, to his flashing eyes. And some who were thought able to judge said he was as eloquent as Cicero; new idioms ceasing to be barbarous in the fervent heat with which he fused them into the language.

Luther, Melancthon, Cromwell, Milton, Baxter,

* Selections from the Writings of the Author of the Schönberg-Cotta Family. By a FRIEND. (Daldy, Isbister, and Co.)

Weesley, and others are very graphically sketched, and certainly the editor has shown judgment in putting these historical portraits in the foreground. The section, "Characters in Fiction," is less satisfactory, but the sketch of Walter in "The Bertram Family" may be given:—

Books were not his world, only the instruments by which he could master his world; and money he had no especial talent for keeping, there were so many who wanted it more, and Walter never could be made quite "sound" as to the poor-laws. But he had the accuracy of one accustomed to have to do with things rather than words; with boats that would not sail until their curves were absolutely true, with geometrical observations that came to nothing unless strictly right, with calculations in which deficiencies could by no means be supplied with convenient entries of "sundries."

He had no great gifts of words, but his class in the Sunday-school learned their Scriptures and Collects more thoroughly than anyone else's, and when he was gone to sea more than one of them came to his father to ask to be prepared for confirmation; and one poor lad with a bad home and a wild temper never rested until he got into Master Walter's ship. To follow Master Walter seemed to them the highest thing they could do, and to be with him the pleasantest.

The most impressive passages in the section "Nature and Art" are the pictures of Palestine, of which this is very striking:—

Everywhere, when you come amongst human dwellings in this country, you find traces of more energetic and prosperous races: large regularly squared stones; tanks hewn in the rock for rain-water: broken cisterns, once cemented and lined with stone, now holding no water; threshing-floors, levelled on the rocky hill-sides, where the wind would act as a natural "fan," sweeping the chaff from the grain; wells with stone seats on their edge; fine old terraces for vines and olives, broken in many places and bared by the winter torrents. Everywhere traces of industrious and skilled men; yet no ruins, only heaps of stones, squared and chiselled carefully, it may be, but scattered; except, perchance, here and there the remains of a church built by the Crusaders, patched and twisted into a mosque. The wheels of time, and conquest, and misgovernment have ground too heavily over the land, to leave anything of value above the surface. It is only the intaglio relics that are left perfect—the traces of labour graven in on the solid rock in tanks, and threshing-floors, and terraces cut out of the hill-sides.

Some of the shorter extracts are the most valuable, gathering up great truths of life in a single sentence with much felicity. Here are a specimen:—

There are many truths that one only learns in their fulness by proving the bitter bondage of the errors they contradict.

How deeply this idea of self-denial for the sake of self-denial is engrained in most false religions! In Christianity only the true root is reached, and self-sacrifice is honoured but as the fruit of love. "Who loved me and gave himself for me," is the key-note of Christian self-denial.

Life is never quite barren to us if we have one living purpose to sow in it, to grow and to bring forth fruit.

Is nature, then, like the child, prattling her sweet songs in happy unconsciousness, through all the miseries of men? Or is she not rather like the angels, who seeing their benedictions and shine, in their festive garments, through all our darkness and distracting noises, because the light of God's countenance is in them, and they see the meaning of things and know the end?

On the whole, in spite of some defects inherent in the very plan of the work, we have no hesitation in recommending this volume as one from which only profit and delight of the purest kind may be drawn in taking up the book for a spare half-hour. Only we should always qualify our remark, by expressing the hope that it may lead by-and-by to a more extended acquaintance with the works of the gifted lady, whose many years of literary labour are represented in it.

PROFESSOR GODET'S WORKS.*

Professor Godet's "Studies on the New Testament" and "Commentary on St. John" will not disappoint those who are already familiar with his "Commentary on St. Luke." The first of these works consists of five essays—on the Origin of the Four Gospels—Jesus Christ—the Work of Jesus Christ—the Four Principal Apostles—and the Apocalypse. In discussing these subjects, Dr. Godet is bound by no traditional fetters. But with all his freedom, and with his thorough knowledge of all the theories and fancies that have been entertained or indulged in by modern critics, he believes that our four Gospels were written by the men whose names they bear, and are true histories of the Founder of our faith. "In the various domains of literature," he says, "we possess two classes of instruments for ascertaining the origin of any ancient document: first, the records transmitted from ancient times respecting its composition, and especially its authorship, together with the traces which its existence and its use have left upon contemporaneous or

* Studies on the New Testament. By F. GODET, D.D., Professor of Theology, Neuchâtel. Edited by the Hon. and Rev. W. H. LITTLETON, M.A. (London: Hodder and Stoughton.)

Commentary on the Gospel of St. John. With a Critical Introduction. Translated from the second French edition of F. GODET, D.D. By FRANCES CROMBIE and M. D. CUBIN. Vols. I. and II. (Edinburgh: T. and T. Clark.)

subsequent writings; secondly, the indication which the work itself contains on the various questions relating to its origin—indications easily discovered by a careful study of its contents." When these two kinds of criteria lead to the same result, Dr. Godet believes that as great a degree of certainty is reached as is attainable by science. As to the first Gospel, Dr. Godet sums up the result of external testimonies in these brief words:—

Our first canonical Gospel was regarded and used in the second century of the Church as the reproduction in Greek of a document composed by Matthew in Hebrew about the year 60, or from that to 63, and which contained an account of the ministry of Jesus in general, or else of His teaching only.

Turning to the second criterion, that furnished by internal evidence, Dr. Godet asks—"and as if tradition told us nothing on the subject—who could have been the author of the more ancient document which forms the foundation of our canonical Gospel, and who was the compiler of this latter?"—

As to the first question (he says), the principal fact fitted to throw light upon our researches is this: none but a witness of the teachings of Jesus Christ could have represented in so striking a manner their majesty, holiness, and force. He must have felt their power himself to succeed in giving them so much power over others. To this fact we must add another, which is being more and more recognised by all critics worthy of the name: it is that the preaching of Jesus, as reported in the first Gospel, transports us in an especially vivid manner into the midst of the historic circumstances of Israelitish life at that time.

The distinction between author and compiler may startle some, and we do not now discuss how far there is any foundation for it. But the compiler, according to Godet, was "some coadjutor of Matthew, who had helped him in his work of evangelisation, and who undertook the labour of translating into Greek the discourses which had been drawn up by him in their original language, and to complete this work by distributing their contents through an evangelical narrative, complete in itself, and conformable to the type of Christian instruction adopted by the Apostles." The use of each of the two kinds of criteria leads Dr. Godet on all the important points to the same results, which he formulates thus:—

The document which forms the basis of the first gospel—the Hebrew work containing the discourses of Jesus—was composed by the Apostle Matthew about the year 60 A.D., thirty years after the ascension of our Lord. Our canonical gospel, which includes this document, and completes it with regard to the history, bears traces of the evangelising work of the same apostle, and was composed about the year 65.

This is the date to which, after innumerable vagaries, as Dr. Godet remarks, rationalistic criticism itself has returned. Not long since Baur brought down the composition of St. Matthew's Gospel to the second century, about the year 130. But his disciple Holtzmann places the composition of St. Matthew's document about the year 60, and that of the Greek version about 68.

As to the second Gospel, after an examination of the traditional evidence and of minute internal indications, Dr. Godet concludes that "the Gospel by Mark presents itself to us as a collection, more or less complete, of the narratives which Peter used to give of his Master's ministry—narratives intended, not like Matthew's Gospel, to give a final warning to God's people, but to reproduce, as in a series of pictures, the unparalleled scenes which had been witnessed by the actual spectators of our Lord's life. This document, then, deserves more than any other, the name of "Apostolic Memoirs."

M. Renan, in his new volume, "Les Évangiles," has treated the author of the third Gospel with the indignity with which he has treated the Great Master—charging him with using dishonest means to promote his ends. He speaks of "the singular distortions which excellent intentions have led him to give to historical accuracy," and asks, "Had Luke any scruple to insert in his text narratives of his own invention, in order to give to the work of Jesus the direction which he believed the true one?" and answers, "Certainly not." The criticism which thus turns Luke and others into Jesuits is utterly depraved. It is the fruit of a reckless spirit, and of a spirit which is morally incapable of understanding the Gospels. Moreover, it involves us in this singular conclusion that Luke was a greater teacher than Jesus Christ. The "narratives of Luke's own invention" are those which were designed to give a world-wide aspect to Christianity, such as the Apostle Paul gave it in his preaching—narratives which, we are told, show him "a decided partisan for the admission of heathens, Samaritans, publicans, sinners, and heretics of every kind into the Church." Now, if we turn to Luke's Gospel to ascertain what portions of it can be thus referred to, we find them to be the genealogy which traces the descent of Christ from the father of the race, and not, as in Matthew, from the father of the Jews, the angelic carol—"Peace on

earth and good will to men," and those marvellous parables of grace which we find in the fifteenth chapter. In view of these and of other portions, M. Renan may well say: "The Gospel of Luke is *par excellence* the Gospel of pardon, and of pardon obtained through faith." But it is not Christ's genuine teaching that has made it so, but Luke's "inventions"! It is not to Christ's heart and lips that we owe the inimitable parable of the Prodigal Son and the father's forgiving love, but to the pious intentions and skilful pen of Luke! The historian has robbed himself of an honour such as an angel might covet, and has credited Jesus of Nazareth with a teaching which has drawn to him the admiration and love of untold thousands—while the credit was really his own, to be shared, indeed, with the Apostle Paul!

Dr. Godet's conclusions, we need scarcely say, are very different from those of M. Renan. These are argued more fully in the Introduction to his Commentary on the Gospel by Luke than in the "Study" before us, but our space prevents citation. He gives his reasons for believing that the Third Gospel was written about A.D. 63 or 64, at the same date as the first, and, a little before, that of Mark.

Proceeding to the Fourth Gospel, Dr. Godet says:—

St. Matthew had set forth the life of Jesus from the point of view of its relation with the sacred Israelitish past. St. Mark had described it simply as it appeared to the first eye-witnesses, without comparing the Christ with anything but Himself. St. Luke had seen opening before men, by means of it, a whole new future—the conquest of the Pagan world by the Gospel. All aspects of it seemed exhausted; past, present, and future—are not these all the possible dimensions of time? If there was to be a Fourth Gospel, and it was not to be, at least in its fundamental idea, a repetition of one of those which preceded it, it must find an occasion and point of view in a sphere superior to time—in eternity. This is, in fact, the special characteristic of John's Gospel.

Three-fourths (300 pages) of the first volume of Dr. Godet's Commentary on St. John are devoted to introductory discussions. And no apology need be offered for the extent and earnestness of these discussions. "At the present day," as Dr. Godet remarks, "the struggle has drawn near to the centre. The point in question is no longer concerning the Church, but the person of its Head. This is the reason why the Fourth Gospel has so rapidly gained the foremost place in critical consideration." We cannot render our commendation of this part of Godet's work too emphatic.

The last "Study" in the first of the books before us is, as we have stated, on the Apocalypse. The negative part of his scheme of interpretation we accept, but not the positive. His argument on the authorship of the book is of great value. It has become almost a maxim with critics that the Fourth Gospel and the Apocalypse were not written by the same author. Some, like Ewald, accept the Johannine authorship of the Gospel, and therefore reject the Johannine authorship of the Apocalypse. Some, like Baur and the author of "Supernatural Religion," believe that John wrote the Apocalypse, and therefore did not write the Gospel. Professor Godet believes that the Apostle John wrote both. And he believes that there is no sufficient ground for abandoning the date which until recently was universally accepted as the date of the Apocalypse, the reign of Domitian, from A.D. 81 to 96; the earlier date, in the brief reign of Galba, about A.D. 68, being grounded on an interpretation of Rev. xvii. 10, which is quite untenable. We commend his reasonings on these subjects to the attention of students. According to our author, "the Apocalypse is the crown of the New Testament and of the whole Bible. If the Gospels are principally intended to lay the foundations of faith, and the Epistles to enkindle love, the Apocalypse gives food to hope. Without it we should perhaps see in the Church only a place across which believers pass in order to attain, individually, to salvation. But by its help we recognise in her a body which develops and which struggles, until, with all its members, it attains to the full stature of Christ."

THE QUARTERLIES.—OCTOBER.

The current number of the *British Quarterly* is characterised by a great deal of scholarly writing. The first article is on King René—familiar to most readers by Sir Walter Scott's description in "Quentin Durward." And, on the whole, that description holds substantially good, notwithstanding the rare information communicated by the writer of this article. Sir Walter gives a vivid trait of René in his old age, and he was just the kind of man to have been what Sir Walter has sketched. No one, of course, gives credit to Scott's novels for absolute historical truth, but, for the most part, his instincts regarding character are singularly correct. Following this we have a paper

on Mr. Barclay's remarkable work on the "Religious Societies of the Commonwealth"—reviewed some time since in our columns. The paper is written by an historical student, who throws some new side lights upon the age. We do not agree in his estimate respecting the cause of the decline of the Society of Friends, but that question is a fairly open one. The following remarks deserve consideration:—

Our own age bears an unquestionable resemblance to the period that has occupied so much of our attention. We live in a time of immense intellectual activity and of great religious thoughtfulness. Religious questions engage the attention of all classes, and religious convictions are followed up by the noblest exhibitions of self-sacrifice; while it would be a false modesty to question the improved moral tone of our times, and their greater breadth of individual and social development. But it would seem as if many of the controversies of Commonwealth times had simply been adjourned for the more satisfactory adjustment of our age. Anglicanism is once more the standing vexation of English Christians. The same extreme party which led to nearly all the convulsions of the seventeenth century, which sowed the seeds of enduring dissension in the reign of Charles the Second, which troubled the State and disgraced religion in the eighteenth century, has emerged in the advanced Anglo-Catholicism of our day; repudiating, as Laud and Bramhall never did, the very name of Protestantism. Our age is evidently destined to see a great change in the fortunes of Anglicanism. The three sects which have never coalesced within its bosom seem destined, by their fierce dissensions, to effect the complete separation of Church and State. Religion must gain immensely by a change which will give the laity a real place in the government of the Church. Romanism likewise still troubles the peace of Englishmen; though it has undergone great changes in two centuries. We have reached an era which terminates an order of European society that has lasted for a thousand years, an era which has seen the severance of the Papacy from all European Governments, while the moment of its deepest temporal humiliation has been employed to put forth, in the name of infallible wisdom, claims to authority from which the Gregories and the Innocents would have shrunk. It is little more than two centuries since Protestantism took its place with a determining power in European politics. The Treaty of Westphalia closed the Thirty Years' War, by allowing the current of ecclesiastical history to run henceforth in two separate channels; and that Germany, which sacrificed its unity to its Protestantism in the sixteenth century, has recovered its unity by its Protestantism in the nineteenth; while the Papacy has not only lost its temporal power, but could not now bring seriously into peril the expanding Protestantism of the world. The greatest enemy of our times, however, is not Ultramontaniam, but that scientific unbelief which threatens to destroy the very idea of Christianity out of the minds of men. But we have too much of the gallantry of a Christian hope to believe that the same Christianity which confronted English Deism, French Atheism, and German Pantheism, and fought its way, as has been said, through intellectual currents as subtle and as strong in other ages, will not be able to withstand the scientific Atheism of the age before us.

The article on Jules Michelet is fresh and interesting: the next, on George Buchanan, is of peculiar value, not many persons now living being capable of writing it. We endorse the writer in his estimate of Buchanan's testimony regarding Mary Queen of Scots; but would it not have been better to have given us some various specimens of Buchanan's poetry? There are stanzas of his which no one who has read can forget without difficulty. The article on De Quincey, suggested by Mr. Page's admirable biography, is fairly done as a magazine article. What is especially missed is an analysis of De Quincey's style, and next of the real character of his moral influence. Two articles of exceptional value follow. One on the "Greek Revolution," which is the only one we have ever read bringing all salient facts together; and another on the "Social Question in Sicily," which we notice to be signed by Sr. Pozzoni. The review of "Contemporary Literature" is characterised by its usual sound criticism.

The *London Quarterly* also has an article on De Quincey which exhibits some critical power, although, here and there, there are sentences which no cultured man could have written. Such is one comparing Dr. Mackay to a buffoon, and another in reference to Godwin, in which the writer says he was "a man of great powers, but now deservedly forgotten." Godwin forgotten! and the best life of Shelley, and the best life of Godwin himself, only just written and known to all! Godwin will be forgotten at the same time that the *London Quarterly* says that John Wesley "was a man of great powers, but now deservedly forgotten." We have, in addition to this, a genial and well-written notice of Charles Kingsley—late but good. In an article on "Scottish Ecclesiastical Biographies," justice is well done to Dr. Buchanan and Dr. Arnot, and the writer predicts disestablishment. In "Calvin and Servetus," the facts are stated with full candour, and Calvin unhesitatingly condemned—as the world now condemns him. "Mohammedanism" is behind the time; but there is an extremely valuable paper on the "Wesleyan Methodist Atlas," carrying out, in another form, what was attempted some years ago in this journal

on a practically wider scale. The state and the increase of Methodists is shown for every part of England. Some of the details are extremely interesting. The conclusion is thus stated:—

On the whole, it would appear that the increase not of chapel accommodation only but of church members, has not only kept pace with the increase of population but has surpassed it. At least, so we read the final statement—that while the general average of increase of population during the nineteenth century has been 155 per cent., that of Methodist members has been 287 per cent.

An admirable article on "Julian the Apostate" closes this number.

Light and pleasant for the most part is the *New Quarterly Magazine*. There are two tales, but they are both of a somewhat melancholy tinge, and, by-the-bye, is not Mrs. Linton rather drifting into melancholy plots? Mr. F. Arnold's "Lord Chancellors and Chief Justices since Lord Campbell" exhibits industry, but, at the same time, that looseness and carelessness of style which is a fatal characteristic of all Mr. Arnold's writings. Mr. Arnold, in a page before us, writes, for instance, of "Clarendon's Dantesque power of portraiture," Clarendon's style and Dante's having no earthly similarity. We suppose "Dantesque" came into Mr. Arnold's head, and he thought it just as good a word as any other—which he too often thinks. And who but our author would describe Lord Campbell's intellect as "massive"? Perhaps a more ridiculously inappropriate characterisation could not have been used. Mr. Arnold, as he generally does, brings together a lot of interesting information, but he should not pitchfork it before the public in this style. Most persons will enjoy the very original article on Sir John Sinclair, whose name and services we are glad to see so ably revived by Mr. Evershed. An article on Giotto is marked by fine artistic instinct, and there is a usefully suggestive paper on "Railway Reform."

Miss Cobbe's article in the *Theological Review* entitled "Magnanimous Atheism" is one of remarkable power. Some will say that it is, in certain respects, the finest vindication of Theism as against Atheism and Positivism that has been written for many a day. A laboured paper on "Primitive Hebrew Land Tenure," full of information, a scholarly one by Dr. Donaldson on the "Shepherd of Hermas," a bold attack on the credibility of the Acts of the Apostles in "Paul and his Biographers," and a somewhat wordy essay on Thomas Morgan and John Toland, complete this number.

Epitome of News.

The Queen and Court remain at Balmoral, where the weather is very severe, with snow on the ground.

On Sunday the Queen, Princess Beatrice, and Prince Leopold attended public worship in the Crathie parish church.

On Monday morning the Prince of Wales, accompanied by Prince Albert Victor and Prince George, left Abergeldie for the South. They are expected at Dartmouth to-morrow, when the two lads are to be placed on board the Britannia training ship. The inhabitants of Dartmouth intend giving His Royal Highness a hearty reception.

Typhoid fever seems to dog the family of the Prince of Wales in an extraordinary manner. The Hon. Miss Knollys is at present suffering from that affection at Abergeldie Castle, where the Prince and his family are staying.

The Sultan, with the Duke of Edinburgh on board, left Malta for Marseilles on Saturday for the purpose of escorting to Malta the Royal yacht Osborne, conveying the Duchess of Edinburgh and family.

The *Morning Post* repeats its statement that Prince Louis Napoleon has never left this country. The *Times* publishes a note from M. Pietri to the same purpose.

The Hon. E. Pierrepont, the American Minister at the Court of St. James's, has tendered his resignation, to take effect on the 1st of December next.

Sir M. Hicks-Beach, the Chief Secretary for Ireland, after the conferring of degrees on students in the Queen's University, at Dublin Castle, hoped they would soon have University buildings worthy of their constitution, which would be maintained, because it was doing with limited means proportionately as useful work as older educational institutions in England. He did not know why such institutions as the Queen's Colleges should not be maintained. Their future was in the hands of their teachers, and the matter of their payment, he believed, would soon be satisfactorily dealt with.

Lord Salisbury was presented on Thursday morning with an address from the Bradford Chamber of Commerce. In reply, he stated that the Indian famine had now passed its worst stages, that rain was falling, agricultural operations were being resumed, and grain accumulating in Madras. His lordship promised to consider the

propriety of abolishing the tax upon English manufactures imported into India, and admitted that, sooner or later, an entire free-trade policy must be adopted. Touching briefly upon the Eastern Question, he said the Government would do all in their power to bring about peace; but it was impossible to predict when the war would terminate. He added that, as far as it had gone, it had had the effect of dispelling the apprehensions which existed in this country and on the continent as to the aggressive power of Russia. The noble marquis subsequently attended a large meeting in St. George's Hall, where he received an address from the Bradford Conservative Association. He reiterated his assurance that the Government would use all their efforts at the proper time to bring about peace, and in the meantime carefully guard the interests of Great Britain. The noble lord, in alluding to domestic topics, said it would be necessary to take full measures to prevent in another session the obstruction of the public business in the House of Commons. He attributed the reverses which had befallen the Liberal party to the manner in which their recent legislation had set class against class and interfered with every interest in the country.

Earl Granville and Mr. W. E. Forster will attend the Liberal banquet at Bristol on the occasion of the Colston anniversary on November 13.

Lord Beaconsfield, who has been staying at Brighton, left yesterday for Woburn Abbey, on a visit to the Duke and Duchess of Bedford.

At Newgate, on Monday morning, John Lynch, a journeyman tailor, was executed for the murder of his wife, whose throat he had cut with a razor during an interview with a view to reconciliation after they had been living apart. He had previously made a full confession, and was very penitent.

The Oldham spinners have decided to accept the reduction demanded by the masters. No serious opposition to the reduction by the card and blowing room hands is expected.

Mr. J. W. Chitty, Q.C., who has been announced as a candidate for the city of Oxford, in the Liberal interest, in conjunction with Sir William Harcourt, has been spending a portion of his vacation at Oxford, where he has been well received by those of the electors on whom he has called.

At a crowded meeting held in the Free Trade Hall, Manchester, on Thursday night, under the auspices of the Conservative Association, Mr. J. W. Maclure presided, and there were also present Mr. Hugh Birley, M.P., Mr. Hardcastle, M.P., and Colonel Walker, M.P. It was reported that Sir Thomas Bazley, the Liberal member, would not again contest the borough. A resolution was passed thanking Mr. Birley for the consistent manner in which he has defended the national interests of Church and State both in and out of Parliament, and Mr. Houldsworth for consenting to become a candidate, and pledging the meeting to endeavour to return him along with Mr. Birley.

The *Standard* says that immediate steps are being taken by the Foreign Office to carry out the powers conferred upon England for the suppression of the slave-trade under the convention recently entered into with Egypt.

It is announced that Mr. Chamberlain, M.P., will visit Rochdale next month, and on the 7th will deliver a political address in the town. Mr. John Bright will take the chair.

The award in the Barnardo inquiry was finally signed (the *Record* says) by the arbitrators on Monday morning.

The German papers announce the death of a schoolmaster named Johann Ernst Luther, a direct descendant of Martin Luther. He leaves two sons and one daughter.

Miscellaneous.

Mr. Gladstone has in the press a collection of "Essays, Letters, and Addresses." They will be divided into the following sections: Personal and Literary, Ecclesiastical and Theological, European and Historical. Mr. Murray will be the publisher.

Mr. George Howell is writing a book, to be entitled "The Conflict of Capital and Labour," in which the history and the various aspects of trade unions, technical education, &c., will be treated at length. The publishers will be Messrs. Chatto and Windus.

THE VIOLENT STORM of Sunday night and Monday morning appears to have been general throughout the United Kingdom, and reports come from all parts of serious damage to property, and, in two cases, of loss of life. In the towns, roofs, chimneys, and walls have been blown down or damaged; and in the country districts agricultural produce has been destroyed, and thousands of trees have been uprooted or blown down. At Crewkerne the chimney of a manufactory fell upon a cottage, and crushed to death an old man, his two grandchildren, and a young man lodger. A postmistress in Devonshire was killed by a similar accident. Many persons also have been injured. A signal-post fell across the railway near Slough and caused a collision, which was, however, not serious. The telegraphic communication has been seriously interrupted all over the country. Several vessels were driven ashore, and there has been some loss of life on the coast. During the height of the gale the fine barque, R. H. Jones, of Newport, Wales, was steering for Plymouth Sound, and being unable to make either channel let go her anchor. But she became a mere toy on the high waves, which hurled

her completely over the breakwater and into the Sound, where she sank. All hands perished.

THE CONSERVATIVE TACTICS AT BIRMINGHAM.—The fight between the two political parties with regard to the municipal register is almost as keen as was the case respecting the Parliamentary register. The Mayor has now been sitting several days, and at times it has been questioned whether the large number of claims and objections would not prevent there being a satisfactory revision of the burgess list. Arrangements, however, have been made by which the Mayor will be able to revise the list to a great extent if not entirely. So far the result has been a complete collapse of the Tory objections, whilst on the other hand almost all the Liberal claims have been allowed. The conduct of the Conservative party has caused almost universal reprobation. The *Birmingham Gazette* has at length given a complete apology for stating that one gentleman out of a list of fifteen mentioned in the *Daily Post* "had the audacity and indeed the political dishonesty to vote twice." The *Gazette* now admits the statement to be untrue.

THE LONDON SCHOOL BOARD.—At the meeting of the London School Board on Wednesday the discussion on the proposal to establish a centre for the instruction of pupil-teachers at an estimated cost of 30,000*l.* was resumed. Canon Money and Mr. Wilks supported the proposal, the latter urging that the scheme would not raise the rate more than one-third of a penny. Mr. Lucraft and Miss Taylor opposed the scheme on the ground that the expense would far exceed the estimated cost, and that the Board had still enough to do in getting children out of the streets into the schools. The discussion was again adjourned. A special meeting was appointed to be held on Oct. 24 for the election to fill up the vacancy on the board caused by the death of Mr. Danby Seymour. A report from the Industrial Schools Committee recommended that, as the Government had refused the Board's application for the loan of a ship to be placed in the Thames as a training-ship, the Board should purchase, at a cost not exceeding 7,000*l.*, a vessel for the purpose from the Peninsular and Oriental Steam Navigation Company. The report was agreed to.

ACCIDENT TO LORD RADSTOCK.—We had very nearly lost Lord Radstock, a gentleman who represents the purest form of the Reformed faith to be found in the Peerage. He was, the other day, attending the Clifton Conference on Confession, and was sitting in a conspicuous position upon the platform, within view of the assembly, when suddenly a trap-door opened under his chair. There was a shriek; Lord Radstock's heels were seen where a moment before his head had been, and then, with a great crash, his lordship and his chair disappeared below, and the trap flew back. A horrible suspicion fell upon the Conference, for few of the Evangelical audience had ever seen anything so complete and dramatic before; and every one looked into his neighbour's eyes for an explanation. The hair of the good Bishop Anderson stood on end, for, if the devil had flown away with an Evangelical peer, his turn might come yet. But in a few minutes it was all explained. A conjuror had had the use of the room a few days before, and this trap-door was the exit of one of his characters. The chalk-marks had been rubbed off the floor, and Lord Radstock's chair had been placed where it ought not to have been. I am happy to hear that the noble lord is not much the worse for his fall. He created a profound sensation by his disappearance; but he reappeared as soon as he could be found, looking a little pale and covered with dust, but with his chair in his hand.—*Mayfair*.

CLEOPATRA'S NEEDLE will soon be here, and the question of the site is still left undecided. There is little doubt, however, that the position indicated by the wooden model in Parliament-square will be finally adopted. Lord Harrowby first selected this site; but it is not generally known that it was to the graceful and original fancy of the Prime Minister that we owe the unique model which now adorns the square. When the suggestion of this site was brought under the notice of the Premier, his lordship said, "Cannot Dixon put us up a model, and let us see what that looks like?" The model was put up. Lord Beaconsfield walked round it, and curiously scanned it through his eye-glass, as he was wont in happier days to look at new members perpetrating the audacity of making a first speech in the House of Commons. "Very good," he said, "I think it will do there." The site has also received the high approval of that distinguished critic, Mr. Beresford Hope, and it is understood that the Queen and the Princess Louise have both agreed in this verdict. It may therefore be taken for granted that at the last moment, when things are beginning to look serious, and Cleopatra's Needle has arrived in the Thames, with no lodging prepared, the adoption of this site will be officially confirmed.—*Mayfair*. [The Needle was last heard of emerging from the Mediterranean to the Atlantic, and there is a natural curiosity to learn how it may have fared during the recent fierce gales. If there should be need the steamer in charge of it would cast it off for a time, leaving it to float over the seas of the Bay of Biscay, till it could be taken in tow again.]

THE PENCE CASE.—The following communication from the Secretary of State for the Home Department has been made to the newspapers:—"Upon receipt of a report from Mr. Justice Hawkins stating that, upon consideration, based on the memorial to the Home Office presented by Sir William Jenner and after consultation thereon with Lords Justices Bramwell and Brett and Mr.

Justice Lush, he thinks that the capital penalty may be remitted in the case of each of the four convicts, the Secretary of State has advised Her Majesty accordingly." The conference referred to in the above communication was begun at the Home Office on Friday, was continued on Saturday morning, and the sitting did not finally conclude until about six o'clock. The announcement was received by telegraph at Maidstone Gaol at seven o'clock on Saturday evening, and was at once communicated separately to the convicts, who were all deeply affected by the intelligence that their lives were to be spared. The morning papers of yesterday are authorised to state that there was no "rehearing" of this case, or any second or informal trial, nor were any witnesses, new or old, examined. A grave memorial had been presented to the Home Office by Sir W. Jenner, which was, in the usual course, referred to the judge who tried the case. After consultation with other judges, Mr. Justice Hawkins made the report to the Home Secretary which appears above. Mr. Cross received no advice from Sir James Paget or the law officers who had been engaged for the prosecution; but the Secretary of State consulted, private and separately, with Sir W. Jenner and Dr. Taylor, each of whom had already of his own accord made to him a representation on the medical aspect of the case as proved at the trial. The consultations of Mr. Justice Hawkins with Lord Justice Bramwell and Lord Justice Brett, and then with Mr. Justice Lush, were, it need scarcely be said, of an altogether private character. The responsibility of the decision in this, as in other cases, rests entirely with the Secretary of State, as the responsible adviser of the Crown.

AMERICAN DEGREES.—Professor Goldwin Smith in a lecture recently let daylight into the subject of American degrees in a manner which will render some holders of these dignities in this country exceedingly uncomfortable. The United States, if it adopts the principles of Adam Smith in no other particular, permits the most unlimited free-trade in degrees. Every local and sectarian college, of which the lecturer said there must be something like a dozen in the State of New York, has got from the Legislature full University powers, though most of them are unfit, and some of them flagrantly unfit, to give a high and complete university education. "In the United States," he says, "there are scores of these inadequate institutions, which are commonly called one-horse Universities. The true friends of high education groan; but of course the one-horse Universities will not give up the powers which in some cases are their only stock-in-trade. You might as well try to coax a negro out of a shark's mouth. I once saw, not in the State of New York, but on the same side of the Atlantic, a sectarian University which had no library, but a single bookcase filled chiefly with school books; no laboratory, but a miserable apology for chemical apparatus placed at the end of a passage; no museum, but a few specimens scattered on the floor of a room. The staff of professors and the buildings were on the same scale. Yet this institution had public powers of granting degrees in all departments of human knowledge. In Canada we have fallen into the same habit of multiplying colleges with University powers into which they have fallen in the United States, and with the same effects on education and on the value of degrees. All proposals for University consolidation are rejected by the local or sectarian colleges, and probably the case is hopeless." Professor Goldwin Smith used this statement as an argument against any proposal to grant new University charters. Yet is there not something to be said against the gigantic monopoly enjoyed by Oxford and Cambridge, and shared in to some extent by the University of London? The value of a degree might be stamped by the addition of a single letter, which would indicate the University by which it is issued, or by some other visible sign which should indicate to the eye the familiar colloquialism when we speak of an M.A. of Edinburgh or a B.A. of Oxford.—*Weekly Review*.

Cleanings.

Inquisitive School Board officer to Hibernian parent: "Was your boy born in Glasgie?" "No, sir: an' I hope he never will be!"

In matters of conscience first thoughts are best; in matters of prudence last thoughts are best.—*Rev. Robert Hall*.

"Should auld acquaintance be forgot?" says an Aberdonian; and a fellow-citizen answers, "Not if they have money."

"Why didn't you put on a clean collar before you left home?" called out an impertinent young man to an omnibus driver. "Cause your mother hadn't sent home my washing," was the extinguishing reply.

A person who lately presented his bill to an M.D. was let in to the doctor's private office and shown a ghastly skeleton, with the remark—"That man came in here just two weeks ago with a bill, and—." The person did not stay to hear the rest of the statement.

As the trial of a breach of promise suit was about to begin in San Francisco, a juror rose and asked to be excused because he was engaged to be married, and consequently his mind was not free from bias. He was excused.

FASHIONABLE FOLLY.—Mr. Raffles, the Liverpool stipendiary, passed a very strong censure on Tues-

day, upon the absurdity of the present fashion of placing open pockets on the backs of ladies' jackets. He said he never saw a more senseless fashion, it was idiotic, and was an invitation to pocket-picking. Two youths who had stolen a handkerchief from one of these thief-traps, were sentenced to three months' imprisonment.

SCOTCH PLAUSIBILITY.—The persons charged with milk adulteration in Glasgow sometimes fall on curious and ingenious lines of defence. A week or two back it was pleaded—unsuccessfully, however—against a charge of selling diluted milk that the cow that yielded it was suffering from "water in the head." A little later a milk-dealer, who was fined for selling buttermilk adulterated with 30 per cent. of water, put forward as an explanation of the presence of the water that the bung had been inadvertently left out of the barrel during a heavy shower of rain.

INVOLUNTARY FRANKNESS.—An English Nonconformist minister, who had been long resident in one town, was not long since invited to take charge of a church in another town, both of which shall be nameless. His former congregation were not noted for their generosity, but at a farewell service presented him with a handsome sum by way of testimonial in recognition of his services. When the presentation took place the dumbfounded minister, hardly conscious of the full import of his words, exclaimed:—"Goodness and mercy have followed me all the days of my life,"—but they have never caught me up till now."

A NEW GRACE BEFORE MEAT.—Some time since, in the Midland counties, an old family lawyer, of a somewhat profane character, one of whose fads it is to wear a white tie, drove up to a country inn, and asked to be served with dinner. The landlord was very sorry, but the whole house was occupied by clergymen. A rural-diaconal meeting was going on. At last the host said, "Well, sir, as you are a clergyman yourself, I dare say if I take your card in to the rural dean, the gentlemen will be glad if you will join them." Mr. Attorney bent in his name, but not his card, was well received, and given the place of honour. To his intense horror, the rural dean called upon him for grace. Not the faintest echo of one remained from those far-off childish days; but, perplexed as he was, he was a man of resource, and he plunged into the Book of Common Prayer. "Lord, open thou our lips, and our mouths shall show forth Thy praise."—*Tatler.*

LEAR, THE NONSENSE-POET.—He is a great, broad-shouldered, healthy Englishman, who spends a large portion of his valuable time in making children, especially, happy. He is the classmate and much-loved friend of Alfred Tennyson (whose beautiful poem to "E. L." means Edward Lear), and if you chanced, a few years back, to go to Farringford about Christmas-time, you would have been likely to find a tall, elderly man, in enormous goggles, down on all-fours on the carpet, and reciting, in the character of a lively and classical hippopotamus, new nonsense verses to a dozen children, amid a roar of laughter. A very undignified position, certainly, for one of the best Greek scholars in Europe, for a landscape painter unrivalled anywhere, and the author of half-a-dozen learned quartos of travels in Albania, Illyria, Calabria, and other interesting countries. But what a delight he is personally to the juniors of England, wherever he is known! A few years ago he was obliged to build a cottage in Ravenna, in Italy, and lived there a portion of the year in order to get time for painting and study; for when he is in London the little people, whom he passionately loves and cannot live without, run after him, as they did after the Pied Piper of Hamelin, to that extent he has no leisure for his profession. When it is known that the delightful old fellow is on his way back to England for the holidays, many of the castles and other great residences are on the alert with invitations to secure him for as much time as he can give them. Generations of children have clustered about him in different Christmas seasons. He dedicates his first "Book of Nonsense" "to the great grandchildren, grand-nephews," and grand-nieces of the thirteenth Earl of Derby, the greater part of the book having been originally composed for their parents." Prime favourite as he is among the Argyles and Devonshires, he has an immense clientele among the poor and overworked peasantry of various countries. Having been a traveller so many years, and so conversant with the languages of the continent, he is just as much at home, with his fun and his wide goggles, in the mountain passes of Switzerland and Spain as he is in the great houses of England. Long life to Edward Lear and continued success to his ministry of good-nature about the world! He promised, not long ago, he would come to America before he got too old to see our country; and I hope some day not far distant to see him, so full of genial wit and drollery, cutting up his harmless and healthful antics for the amusement of the boys and girls of America. One of his sayings, at least, deserves immortality. "The world will never grow old," he said, "so long as it has little children and flowers in it."—*JAMES T. FIELDS, in Underbrush.*

CAVILL'S SWIM ACROSS THE CHANNEL.—It is not generally known that Professor Cavill found that the most sustaining beverage he partook of for this wonderful effort was Cadbury's Cocoa Essence. This article contains more concentrated nourishment than any other beverage. Ten years ago the "British Medical Journal" predicted that "it would prove one of the most nutritious, digestible, and restorative of drinks."

Births, Marriages, and Deaths.

DEATH.

COOKE.—Oct. 13, at Walmer-villas, Bradford, John Cooke, in his 65th year. Friends will kindly accept this intimation.

EPPE'S COCOA.—GRATEFUL AND COMFORTING.—"By a thorough knowledge of the natural laws which govern the operations of digestion and nutrition, and by a careful application of the fine properties of well-selected cocoa, Mr. Eppe has provided our breakfast-tables with a delicately flavoured beverage which may save us many heavy doctors' bills. It is by the judicious use of such articles of diet that a constitution may be gradually built up until strong enough to resist every tendency to disease. Hundreds of subtle maladies are floating around us ready to attack wherever there is a weak point. We may escape many a fatal shaft by keeping ourselves well fortified with pure blood and a properly nourished frame."—*Civil Service Gazette.* Sold only in packets labelled—"JAMES EPPE & Co., Homoeopathic Chemists, London."

HOLLOWAY'S PILLS AND OINTMENT.—When the weather is changeable and treacherous it is necessary to be very watchful for the first signs of illness; pains in the back and limbs, headache, neuralgia symptoms, and sore throat are some of the first indications of cold having been taken. They should be at once attacked by these remedies, and they will soon disappear under their use. Allowed to continue unchecked, it is impossible to foresee the ulterior consequences. Fevers may develop themselves, inflammation of the lungs, and other formidable disease may arise, entailing much suffering and danger. All these may be averted by a timely resort to those never-failing medicinal agents, which are within the reach of all, rich and poor.

You can expend your entire income and yet insure its return without further outlay or liability of any kind. On all purchases ask your tradesmen for Coupons of the General Expenditure Assurance Company (Limited). Head Offices, 19 and 21, Queen Victoria-street, E.C.

OLDRIDGE'S BALM OF COLUMBIA.—By the increasing demand for this famed Balm may be estimated its value and efficacy for replenishing, invigorating, and preserving the Hair either from falling off or turning grey. Without it no toilet is complete. It imparts to the hair a bright and glossy appearance, frees it entirely from scurf, and will not soil the most delicate fabric worn as head-dress "at home" or in promenade. In the "nursery" its use is invaluable, as it forms in infancy the basis of a healthy and luxuriant head of hair. Sold by all perfumers and chemists, at 3s. 6d., 6s., and 11s. only. Wholesale and retail by the proprietors, C. and A. Oldridge, 22, Wellington-street, seven doors from the Strand, London, W.C.

PERFECTION.—Mrs. S. A. ALLEN'S World's Hair Restorer never fails to restore grey hair to its youthful colour, imparting to it new life, growth, and lustrous beauty. Its action is speedy and thorough, quickly banishing greyness. Its value is above all others. A single trial proves it. It is not a dye. It ever proves itself the natural strengthener of the hair. Sold by all Chemists and Perfumers.

Mrs. S. A. ALLEN has for over 40 years manufactured these two preparations. They are the standard articles for the hair. They should never be used together, nor Oil nor Pomade with either.

Mrs. S. A. ALLEN'S Zyllo-Balsamum, a simple tonic and hair-dressing of extraordinary merit for the young. Premature loss of the hair, so common, is prevented. Prompt relief in thousands of cases has been afforded where the hair has been coming out in handfuls. It cleanses the hair and scalp, and removes dandruff. Sold by all Chemists and Perfumers.

CARDINAL ECRU, OR CREAM.—JUDSON'S DYES.—White goods may be dyed in five minutes. Ribbons, silks, feathers, scarfs, lace, braid, veils, handkerchiefs, clouds, berroneses, Shetland shawls, or any small article of dress, can easily be dyed without soiling the hands. Violet, magenta, crimson, mauve, purple, pink, ponceau, claret, &c., Sixpence per bottle. Sold by Chemists and Stationers.

INVALIDS.—Consumption, Asthma, Bronchitis, Diseases of the Heart, Dropsy, and Tumours quickly cured by Abercrombie's New Solvent Process. Success testified by many ministers and others, with their respective names and addresses added. Inquiry courted. Post Free Six Stamps.—10, Claremont-square, London, N.

RECKITT'S PARIS BLUE.—The marked superiority of this Laundry Blue over all others, and the quick appreciation of its merits by the public has been attended by the usual result—viz., a flood of imitations. The merit of the latter mainly consists in the ingenuity exerted, not simply in imitating the square shape, but making the general appearance of the wrappers resemble that of the genuine article. The manufacturers beg therefore to caution all buyers to see "Reckitt's Paris Blue" on each packet.

TEETH, &c.—THE COMPLETE UPPER OR LOWER SET OF FOURTEEN PURE MINERAL TEETH, fitted and fixed to the mouth without pain. The extraction of stumps, loose or decayed teeth not being necessary in any case. This perfectly painless system of adapting artificial teeth to the mouth is protected by Her Majesty's Royal Letters Patent; and a written guarantee given with every case that they will not decay or change colour. 54, Rathbone-place, Oxford-street, near Tottenham-court-road. Mr. M. E. Toomey, Surgeon-Dentist.

Advertisements.

HOME EDUCATION.—A LADY residing in the healthiest part of Malvern, and wishing to educate her own little Daughters at 11 m., would be glad to hear of two or three others to join them.—For particulars apply to Rev. A. S. Richardson, Castle House, Malvern.

INDEPENDENT COLLEGE, TAUNTON.

Principal—Rev. W. H. GRIFFITH, M.A. (Lond. U.)

JUNIOR SCHOOL.

To provide for the requirements of Little Boys needing motherly care, and also for Boys whose education is not sufficiently advanced to enter upon the College course, a PREPARATORY SCHOOL has been OPENED, in a separate building and with separate playground, under the care of Mrs. MILNE (widow of the late Rev. W. Milne), in whose high qualifications the Committee have perfect confidence. Periodical examinations are conducted by the Principal of the College.

Terms, 26 Guineas per annum.

For Prospectus or further particulars apply to the Principal, as above, to Mrs. Milne, or to the Secretary, Mr. ALBERT GOODMAN, Taunton.

BENNETT,

65 & 64,
CHEAPSIDE.

WATCHES

BENNETT'S
GOLD PRESENTATION
WATCHES,
FROM £10 TO £100.

CLOCKS

TO CLOCK PURCHASERS.

JOHN BENNETT, having just completed great alterations in his Clock Show-Rooms, is enabled to offer to purchasers the most extensive Stock in London, comprising Clocks for the Drawing, Dining Rooms, and Presentation of the highest quality and newest designs at the lowest prices.

JOHN BENNETT, WATCH and CLOCK MANUFACTORY, 65 and 64, CHEAPSIDE.

UNIVERSAL PRAYER FOR SUNDAY-SCHOOLS.

OCTOBER 28TH AND 29TH.

The COMMITTEE of the Sunday-School Union earnestly INVITE the CO-OPERATION of all friends of the young. Circulars for distribution can be had at 56, Old Bailey, London, E.C.

INDIAN FAMINE FUND.

LONDON MISSIONARY SOCIETY.

As many of the missionaries, native pastors, and Christians identified with the Society are in the famine districts, among the suffering and dying, the Directors will be most grateful to be the medium of conveying speedy and special help to them.

CONTRIBUTIONS sent to the Mission House will be thankfully acknowledged and forwarded to India without delay.

J. KEMP-WELCH, Treasurer.

J. MULLENS, D.D.

ROBERT ROBINSON, } Secretaries.

ED. H. JONES,

Mission House, 14, Blomfield-street, E.C.

Amount already acknowledged, £5,519 9s. 0d.

FOURTH LIST OF CONTRIBUTIONS.

DONATIONS. £ s. d.	£ s. d.
The Bap. Mis. Soc. 250 0 0	Dalkeith Congl. Ch. 12 10 0
Mrs. Baxter, Fernie	Colchester, Headgate
Castle, Fife 20 0 0	Ch. 12 2 6
Miss Baxter, do. 20 0 0	Morton-rd. Mission-
B. G., Glasgow 20 0 0	hall, Islington 12 0 0
J. T. Y. 10 10 0	Southport, Chapel-st.
Mrs. D. S. Dykes,	Congl. Ch., Sac. Col. 11 11 10
Leeds 10 10 0	Smallheath Congl. Ch. 11 11 9
Albert Spicer, Esq. 10 10 0	Manchester, Cheeth-
George Knott, Esq.,	am-hill Congl. Ch. 11 10 0
Cuckfield 5 5 0	Ilfracombe Congl.
Arthur Marshall,	Ch. 10 10 0
Esq. 5 5 0	Workshop Methodist
Gen. Sir David Rus-	Free Church 10 2 6
sell, Sorn Castle 5 5 0	Montrose Congl. Ch.,
Misses Squire, Berk-	add, per Provost
hamstead 5 0 0	Mitchell 10 0 0
John Ryan, Esq.	Reading, Castle-st.
Castle Comer 5 0 0	Church, add. 10 0 0
Miss Ryan, do. 5 0 0	Oundle Congl. Ch. 9 5 0
Miss Batty 5 0 0	Pentre Congl. Ch.,
COLLECTIONS.	Swansea 9 2 6
Stamford-hill Congl.	Hales Owea Congl.
Church 75 7 0	Ch. 9 0 0
The Temple Congl.	Capel-y maen Ch.,
Ch., St. Mary Cray,	Gwynfa 8 3 7
per Rev. John Jones	Uppingham Congl.
Norwich, Chapel in	Ch. 8 3 4
the field 50 0 0	Staplehurst Congl.
Croydon, George-st.	Ch. and S. School 8 3 2
Congl. Ch. 37 0 10	Lewisham High-rd.
Ramsgate Congl.	Congl. S. School 7 18 9
Ch., half coll. 33 0 0	Hoddesdon Congl.
Leicester, Gallow-	Church and Schools
tree-gate Congl. Ch. 32 13 6	Trimley House, near
Weston-super-mare	Ipswich 7 3 9
Congl. Church 30 7 3	Sligo Indept. Ch. 6 11 8
Tottenham-court-rd.	Broseley Congl. Ch. 6 6 0
Congl. Ch. 30 0 0	Littlehaven, per Rev.
Tolmers-sq. Congl.	T. James 6 2 6
Ch. 28 15 9	Mrs. Poulter and
Dover, Zion Congl.	Friend, Sutton 6 0 0
Ch. 25 0 0	Forton Indept. Ch. 5 16 1
Trowbridge, Taber-	Workshop Congl. Ch. 5 15 8
nacle 24 0 0	Kingsland Congl. Ch.
Fetter-lue Congl. Ch. 21 2 0	S. School 5 15 7
Holt Congl. Ch. &c. 21 0 0	Swansea, Countess of
Bournemouth Congl.	Huntingdon Ch. and
Ch. 19 13 2	S. School 5 14 2
Stroud, Old Chapel	Flmouth, Norfolk
Cambridge - Heath,	Church 5 10 6
No. 1 Congl. S. Schl. 18 1 0	Morrison, Libanus.
Whitworth Congl.	Thanksgiving S.
Ch. 16 16 6	Services 5 5 0
Stonehouse Congl.	Lynn Congl. Ch.,
Ch. 16 16 0	Sac. College 5 5 0
Brigg Congl. Ch. 16 0 0	Liverpool Welsh
Deal Congl. Ch. 14 15 0	Indept. Ch., Great
Eltham Congl. Ch. 14 11 8	Mersey-street 5 2 4
Luddenden Foot	Chepstow Congl. Ch. 5 1 8
Congl. Church 14 2 9	Llanerchymedd Indpt.
South Norwood	Church 5 1 0
Congl. Church 14 2 6	Allset Congl. Ch.,
Jamaica-row Congl.	Westbury - on -
Ch. 14 0 0	Seyern 5 0 0
Colington Congl.	Bognor Congl. Ch. 5 0 0
Ch. 13 13 3	Peniel Congl. Ch. 5 0 0
Bideford Congl. Ch. 13 8 0	Collections and Do-
Cheshunt, Cross-	nations under £5... 156 3 11
brook-st. Congl. Ch. 13 6 2	

THE NORTHERN CONGREGATIONAL SCHOOL, SILCOATES HOUSE, NEAR WAKEFIELD.

ESTABLISHED 1831

For the sons of Ministers and Missionaries; the sons of Laymen have been admitted since 1856.

Principal—Rev. W. FIELD, M.A. (London) in Classics and Philosophy, Williams Divinity Scholar, assisted by competent Masters.

JOHN CROSSLEY, Esq., Halifax, Chairman
W. H. LEE, Esq., J.P., Wakefield, Treasurer.
J. R. WOLSTENHOLME, M.A., Wakefield, Hon. Sec.
Rev. JAMES RAE, B.A., Batley, Hon. Finance Sec.

"The School itself is an excellently-contrived building, where . . . nothing has been spared to provide fine, lofty, and well-furnished classrooms. I examined the dormitories, lavatories, &c., and found them superior to most that I have inspected. The situation cannot well be surpassed for healthiness."—Extract from the Cambridge Examiner's Report, Midsommer, 1874.

The Committee have since provided a Chemical Laboratory, Gymnastic Apparatus, and detached Infirmary. The Playground has been enlarged, and a new Lavatory provided. The course of instruction includes all branches of a sound Classical, Mathematical, and Commercial Education, so as to fit the Pupils for any department of business, or for entrance at the Universities.

Applications for admission to be sent to the Principal. Ministers' sons are received on reduced terms, which may be ascertained on application to the Secretary.

For Prospectuses, with a view of the School Premises, Terms, and further information, apply to the Principal or Secretary.

MILL HILL SCHOOL, MIDDLESEX.

HEAD MASTER—

RICHARD F. WEYMOUTH, Esq., D. Lit. and M.A., Fellow of Univ. Coll., Lond.; Member of the Council of the Philological Society, &c., &c.

VICE-MASTER—

Rev. ROBERT HARLEY, F.R.S., F.R.A.S., Corresponding Member of the Literary and Philosophical Society of Manchester, Member of the London Mathematical Society, formerly Professor of Mathematics and Logic in Airedale College, Bradford, &c.

ASSISTANT MASTERS—

JAMES A. H. MURRAY, Esq., J.L.D. (Edin.), B.A., F.E.L.S., Member of the Council of the Philological Society, one of the Editors of the Publications of the Early English Text Society, Assistant Examiner in English in the University of London, &c., &c.

JOHN M. LIGHTWOOD, Esq., M.A., Fellow of Trinity Hall, Cambridge; also B.A.; First Class in Mathematics at the University of London.

ALFRED ERLEBACH, Esq., B.A. Lond.

G. EMERY, Esq., B.A. Lond.

ARTHUR ERLEBACH, Esq., B.A. Lond.

LADY RESIDENT—Miss COOKE.

The MICHAELMAS TERM commenced THURSDAY, the 20th September.

For Prospectuses and further information, apply to the Head Master, at the School, or to the Secretary, the Rev. R. H. MARTEN, B.A., Lee, S.E.

TETTENHALL COLLEGE, STAFFORDSHIRE.

HEAD MASTER—

ALEXANDER WAUGH YOUNG, Esq., M.A. (London), Gold Medalist in Classics, late Andrew's Scholar and First Prize-man in Higher Senior Mathematics of University College, London, Fellow of University College, London.

SECOND MASTER—

JAMES SHAW, Esq., B.A., (London), First in the First-class at both First and Second B.A. Examinations, ASSISTED BY NINE OTHER MASTERS.

There are five Scholarships connected with the College.

Boys are prepared for the Universities, the Professions, and for Commerce.

Nine Seniors and twenty-six Juniors, out of a school of a hundred pupils, passed the last Cambridge Local Examination, thirteen with honours—one the first Senior in England, who obtained the Syndicate's prize of £12, the Hatherton Scholarship of £40 per annum, and the offer of the Sizarship given by St. John's College, Cambridge, (to which is added £20 a-year) to the FIRST in Greek and Latin.

There is a large swimming bath on the College premises.

For particulars as to Scholarships, &c., apply to the Head Master, or to the Secretary, the Rev. Philip F. Rowe, M.A., Tettenhall, near Wolverhampton.

AUTUMN TERM from SEPT. 18th to DEC. 20 h.

NORWOOD ORPHAN SOCIETY,
for the TRAINING UP of BEREAVED CHILDREN in CHRISTIAN FAMILIES. Approved cases received in the order of application. No voting. CONTRIBUTIONS are earnestly requested in aid of this new charity, and will be thankfully received and acknowledged by the Treasurer, Watson Osmond, Esq., 60, Fenchurch-street, E.C., and Netherton, Penge-lane, Sydenham; or the Hon. Secretary, Rev. G. T. Coster, Sunny Bank, South Norwood, S.E. Post-office orders to be made payable at the General Post Office. Cheques to be crossed London and South-Western Bank.

THE GOVERNMENTS STOCK INVESTMENT COMPANY (Limited).

Paid-up Capital..... £500,000

DEPOSITS RECEIVED AT FOLLOWING RATES OF INTEREST.

5 per Cent. for Two Years and upwards.

4 " " One Year.

Less than One Year according to Bank rates.

Deposit Notes issued under the Seal of the Company, with cheques or coupons attached to the half-yearly interest.

SECURITY TO DEPOSITORS.—The Securities in which their monies are invested and the additional guarantee of the Paid-up Capital.

Prospectuses and full information obtainable at the Office, 52, Queen Victoria-street, E.C.

A. W. RAY, Manager.

LONDON AND MANCHESTER INDUSTRIAL ASSURANCE COMPANY (Limited).—WANTED, active AGENTS for the Life, Sick, Accidental, and Endowment Business.—Apply to H. Marriott, at the Chief Office, 42, Southwark Exchange, London, S.E.

MAGNETINE. DARLOW & CO.,

INVENTORS AND PATENTEES.

DARLOW'S MAGNETINE APPLIANCES,

Are unapproachable for comfort of wear, safety of use, and durability of magnetic power. They are used and recommended by gentlemen eminent in the medical profession. In cases of

Gout and Rheumatism, Spinal, Liver, Kidney, Lung, Throat, and Chest Complaints, Epilepsy, Hysteria, General Debility, Indigestion, Hernia, Sciatica, Asthma, Neuralgia, Bronchitis, and other forms of Nervous and Rheumatic Affections.

MAGNETINE is unique as a perfectly flexible Magnet. It is an entirely original invention of Messrs. Darlow & Co., improved by them on their previous invention patented in 1866, and possessing qualities which cannot be found in any other magnet. It is soft, light, and durable, elastic, flexible, and permanently magnetic.

DARLOW'S MAGNETINE APPLIANCES.

TESTIMONIALS.

From GARTH WILKINSON, Esq., M.D.,
M.B.C.S.E.

76, Wimpole-street, Cavendish-square, W.,
June 15, 1876.

F. W. Darlow, Esq.

SIR,—Since March, 1874, when I wrote to you to express my opinion, from experience, of the value of your Magnetic Appliances, I have been frequently asked by letter if my certificate was genuine, and if in the time since elapsed your inventions still approved themselves as beneficial in my practice. To both those questions I can answer by endorsing Magnetine as an arm which I am obliged to resort to in a good many cases.

In addition to the cases I before specified I can now add some experience of the utility of Magnetine in cases of debility, and as a local remedy in painful affections arising in the course of gout. Indeed, I am accustomed to prescribe it wherever topical weakness proceeds from a low vitality in the great nervous centres, or in the principal organs of assimilation, nutrition, and blood purification; also in weak throats from nervous exhaustion affecting the larynx.—I am, Sir, yours faithfully,

GARTH WILKINSON, M.D., M.B.C.S.E.

From the Rev. EDWIN PAXTON HOOD.

50, Hilmarten-road, Camden-road, N.,
August, 1877.

To Messrs. Darlow and Co.

GENTLEMEN,—Some two years since, after recovery from severe illness, I sought strength from your Lung Invigorator, and I believe I found very great benefit. I have since then usually worn, and recommended many of my friends to adopt, your pieces of Magnetic Armour, and in every instance within my circle of acquaintance benefit has been thankfully acknowledged. When, therefore, I was asked for this Testimonial, from some knowledge obtained of the above experience, I felt it to be not less a duty than a pleasure to give it heartily.—I am, faithfully (I may say for others and myself, gratefully) yours,

EDWIN PAXTON HOOD.

From RICHARD C. SHETTLÉ, Esq., M.D.

Royal Berks Hospital, Reading.

GENTLEMEN,—I have given the Magnetic Appliances a somewhat extended trial in hospital as well as private practice, and I have much gratification in stating that, as far as it is possible to judge of the curative merits of any remedy, I believe I have seen exceedingly marked benefits from their effects. The cases in which I have recommended them have been principally affections of the nervous system, and even in severe forms of such disorders I have found patients rapidly improve under the influence (as I believe) of this remedy.—I am, Gentlemen, yours truly,

RICHARD C. SHETTLÉ, M.D.

To Darlow and Co.

From the Rev. CHARLES GARTH FULLERTON.

Boothby Graffor Rectory, Lincoln,
May, 18, 1877.

DEAR SIRS,—I enclose cheque for the Wristlet and Belt for my friend, and have great pleasure in saying that I have certainly found the Belt you sent me last November to be of the greatest benefit. With perfect truth I can say I should not like to be without one now. I have had no lumbago or rheumatism since I began to wear it; and you are quite welcome to use this letter as a testimonial.—From yours faithfully,

(Rev.) CHARLES GARTH FULLERTON.

To Darlow and Co., 443, West Strand, London.

MESSRS. DARLOW & CO.

Are honoured by the patronage of many of the highest families in the kingdom, including Ladies and Gentlemen in Her Majesty's Household and Members of both Houses of the Legislature. Gentlemen of the Legal and other learned Professions, Officers in the Army and Navy, Clergymen of all Denominations, Bankers, Merchants, etc., who have testified of the benefits derived from the use of Magnetine.

**DARLOW & CO., SOLE PROPRIETORS,
443, WEST STRAND, LONDON, W.C., 443.**

OPPOSITE CHARING CROSS RAILWAY STATION.

Descriptive Pamphlets post free on application.

HEALTH WITHOUT MEDICINE,
inconvenience, or expense, in DYSPEPSIA, Chronic Constipation, Diarrhoea, Nervous, Bilious, Pulmonary, and Liver Complaints, Debility, Asthma, Wasting in Old or Young, Nausea, and Vomiting, RESTORED by DU BARRY'S DELICIOUS FOOD:—

REVALENTA ARABICA

(which saves fifty times its cost in medicine), and cures chronic indigestion (dyspepsia), habitual constipation, diarrhoea, hæmorrhoids, liver complaints, flatulency, nervousness, biliousness, all kinds of fevers, sore throats, catarrhs, colds, influenza, noises in the head and ears, rheumatism, gout, poverty and impurities of the blood, eruptions, hysteria, neuralgia, irritability, sleeplessness, low spirits, spleen, acidity, waterbrash, palpitation, heartburn, headache, debility, dropsy, cramps, spasms, nausea, and vomiting after eating, even in pregnancy or at sea; sinking fits, cough, asthma, bronchitis, consumption, exhaustion, epilepsy, diabetes, paralysis, wasting away, and the feverish and bitter taste on awaking, or caused by onions, garlic, and even the smell of tobacco or drink. Twenty-eight years' invariable success with adults and delicate infants. 80,000 cures of cases considered hopeless. It contains four times as much nourishment as meat. It is likewise the only recognised food to rear delicate infants successfully, and to overcome all infantine difficulties in teething, weaning, measles, fevers, restlessness, diarrhoea, eruptions. The 2s. tins are forwarded post free to all parts of the United Kingdom on receipt of 2s. 4d. in stamps.

IMPORTANT CAUTION.—Thirty years' well-deserved and world-wide reputation of Du Barry's Food has led a certain class of speculators to puff up all kinds of Farinaceous Foods. However, Mr. Pye Henry Chevasse, F.R.C.S., author of "Advice to a Mother," analysed 13 of these, and declared DU BARRY'S FOOD to be THE BEST. Likewise Dr. B. F. Routh, physician to the Samaritan Hospital for Women and Children, declares:—"Among the vegetable substances Du Barry's Revalenta Arabica is the best," and that "under its influence many children affected with atrophy and marked debility have completely recovered. They thrive admirably upon it, and sleep soundly all night."

DU BARRY'S FOOD.—"Twenty-five years' incredible miseries from chronic dyspepsia, nervousness, sleeplessness, low spirits, debility, and swellings all over to double my natural size—miseries I endured, and for which I tried the best advice in vain. Since 29th March last I have lived entirely upon DU BARRY'S REVALENTA ARABICA FOOD without taking any meat. It has done me a great deal of good, and I never felt so well in my life as I do now, all the swelling having left me; I have lost all nervousness, I sleep well, and feel happy. Indeed, my friends say I am like a new man—nothing like what I was before I took your food. Pray make any use you like of this letter, and accept my very best thanks.—I am, dear Sir, yours truly, CHARLES TUSON.—Monmouth, 30th August, 1876."

CURE No. 68,471 of GENERAL DEBILITY.

"I am happy to be able to assure you that these last two years, since I ate DU BARRY'S admirable REVALENTA ARABICA, I have not felt the weight of my 84 years. My legs have acquired strength and nimbleness, my sight has improved so much as to dispense with spectacles, my stomach reminds me of what I was at the age of 20—in short, I feel myself quite young and hearty. I preach, attend confessions, visit the sick, I make long journeys on foot, my head is clear, and my memory strengthened. In the interests of other sufferers, I authorise the publication of my experience of the benefits of your admirable food, and remain, Abbot PETER CASTELL, Bachelor of Theology and Priest of Prunetto, near Mondovì."

DU BARRY'S FOOD.—CONSTIPATION,
Asthma, &c.—Cure No. 49,832 of fifty years' indescribable agony from dyspepsia, nervousness, asthma, cough, constipation, flatulency, spasms, sickness, and vomiting by Du Barry's Food—MARIA JOLLY.

DU BARRY'S FOOD.—LIVER, NERVES.—

Cure No. 48,614. Of the Marchioness de Brehan.—"In consequence of a Liver Complaint, I was wasting away for seven years, and so debilitated and nervous that I was unable to read, write, or, in fact, attend to anything; with a nervous palpitation all over, bad digestion, constant sleeplessness, and the most intolerable nervous agitation, which prevented even my sitting down for hours together. I felt dreadfully low-spirited, and all intercourse with the world had become painful to me. Many medical men, English as well as French, had prescribed for me in vain. In perfect despair I took DU BARRY'S FOOD, and lived on this delicious food for three months. The good God be praised, it has completely restored me; I am myself again, and able to make and receive visits and resume my social position.—Marchioness DE BREHAN, Naples, April 17, 1869."

DU BARRY'S FOOD.—CONSUMPTION,

Diarrhoea, Cramp, Kidney, and Bladder Disorders.—Dr. Wurser's Testimonial.—"Bonn, July 19, 1852.—Du Barry's Food is one of the most excellent, nourishing, and restorative absorbents, and supercedes, in many cases, all kinds of medicines. It is particularly effective in indigestion (dyspepsia), a confined habit of body, as also in diarrhoea, bowel complaints, and stone or gravel; inflammatory irritation, and cramp of the urethra, the kidneys and bladder, and hæmorrhoids.—Dr. RUD WURZER, Professor of Medicine, and Practical M.D.

CURE of DEBILITY, BAD DIGESTION, and IRRITABILITY.

"DU BARRY'S REVALENTA ARABICA has produced an extraordinary effect on me. Heaven be blessed, it has cured me of nightly sweatings, terrible irritation of the stomach, and bad digestion, which had lasted eighteen years. I have never felt so comfortable as I do now.—J. COM-PARET, Parish Priest, St. Romaine-des-lalles."

DU BARRY'S REVALENTA ARABICA
FOOD (suitably packed for all climates) sells: In tins, 1lb., at 2s.; of 1lb., 3s. 6d.; 2lb., 6s.; 5lb., 12s. 3s.; 24lb., 60s.

DU BARRY'S REVALENTA ARABICA
CHOCOLATE.—Powder in tin canisters for 12 cups at 2s.; 24 cups, 3s. 6d.; 48 cups, 6s.; 288 cups, 54s.; 576 cups, 64s.

DU BARRY'S REVALENTA BISCUITS.—They soothe the most irritable stomach and nerves, in nausea and sickness, even in pregnancy or at sea, heartburn, and the feverish, acid, or bitter taste on waking up, or caused by onions, garlic, and even the smell left by tobacco or drinking. They improve the appetite, assist digestion, secure sound, refreshing sleep, and are more highly nourishing and sustaining than even meat.—1lb., 3s. 6d.; 2lb., 6s.; 5lb., 14s.; 12lb., 32s.; 24lb., 60s.

DEPOTS: DU BARRY and Co., Limited, No. 77, Regent-street, London, W.; same house, 26, Place Vendôme, Paris; 16, Rue Montague de la Cour, Brussels; 2, Via Tomaso Grossi, Milan; 1, Calle de Valverde, Madrid; 25, Louisen Strasse, Berlin, W.; 8, Wallfisch Gasse, Vienna and at the Grocers and Chemists in every town.

LONDON and SOUTHWARK FIRE and LIFE INSURANCE.
Chief Office, 73 and 74, King William-street, E.C.
W. P. REYNOLDS, Manager.

ACCIDENT INSURANCE COMPANY
(Limited), 7, Bank Buildings, Lothbury, E.C.
General Accidents. | Personal Injuries.
Railway Accidents. | Death by Accidents.
C. HARDING Manager.

PEARL
LIFE ASSURANCE COMPANY (LIMITED).
Chief Office—39, CITY ROAD, LONDON, E.C.
See Reports and Opinions of the Press as to the remarkable Progress made by the Company.

WANTED, additional AGENTS in all districts. To good business men liberal terms and certain success.
P. J. FOLEY, Manager.

BANK OF SOUTH AUSTRALIA.
Incorporated by Royal Charter, 1847.
DRAFTS ISSUED upon Adelaide and the principal Towns in South Australia. Bills Negotiated and Collected. Money received on Deposit at agreed rates.
Apply at the Offices, 54, Old Broad-street, E.C.
WILLIAM PURDY, General Manager.

TO INVESTORS.—SUMS of MONEY of any amount are RECEIVED by the SUN BUILDING INVESTMENT SOCIETY (Established 1854), at the Offices, 145, Holborn, E.C., on deposit at 5 and on preference shares at 6 per cent. per annum. The business of the Society consists exclusively in making advances on Freehold or Leasehold property on Mortgage repayable by instalments, and it therefore offers to investors a medium for obtaining a remunerative rate of interest with security of the soundest description. Further particulars can be had on application to J. Salmon Stott, Secretary.

ACCIDENTS BY FLOOD AND FIELD.

ACCIDENTS of ALL KINDS
May be Provided Against by a POLICY of the
RAILWAY PASSENGERS' ASSURANCE COMPANY,

The Oldest & Largest Accidental Assurance Company.
Hon. A. KINNAIRD, M.P., Chairman.
SUBSCRIBED CAPITAL, £1,000,000.
ANNUAL INCOME, £205,000.

£1,120,000 HAVE BEEN PAID AS COMPENSATION.
A fixed sum in case of Death by Accident, and a Weekly Allowance in the event of Injury, may be secured at moderate Premiums.

Bonus allowed to Insurers of Five Years' Standing.
Apply to the Clerks at the Railway Stations, the Local Agents, or
64, CORNHILL, LONDON.
WILLIAM J VIAN Secretary

THE BIRKBECK BUILDING SOCIETY'S ANNUAL RECEIPTS EXCEED FOUR MILLIONS.

HOW TO PURCHASE A HOUSE FOR TWO GUINEAS PER MONTH,
With Immediate Possession and no Rent to pay.—Apply at the Office of the BIRKBECK BUILDING SOCIETY, 29 and 30, Southampton-buildings, Chancery-lane.

HOW TO PURCHASE A PLOT of LAND for FIVE SHILLINGS per MONTH,
With Immediate Possession, either for Building or Gardening purposes.—Apply at the Office of the BIRKBECK FREEHOLD LAND SOCIETY, 29 and 30, Southampton-buildings, Chancery-lane.

HOW TO INVEST YOUR MONEY WITH SAFETY.

Apply at the Office of the BIRKBECK BANK, 29 and 30, Southampton-buildings, Chancery-lane. Deposits received at varying rates of interest for stated periods, or repayable on demand.

Current Accounts opened with persons properly introduced, and interest allowed on the minimum monthly balances. English and Foreign Stocks and Shares purchased and sold, and Advances made thereon.
Office hours, from 10 to 4; except on Saturdays, when the Bank closes at 2 o'clock. On Mondays the Bank is open until 9 o'clock in the Evening.

A Pamphlet, with full particulars, may be had on application.
FRANCIS RAVENSCROFT, Manager.

FRANK WRIGHT'S UNFERMENTED WINE,

For Sacramental and Dietetic Purposes,

Is made from the Choicest Vintages of the Côte d'Or, Andalusia, and the Médoc. It has stood the test of sixteen years' public sale, and is NOW USED BY UPWARDS OF 1,000 CHURCHES OF EVERY DENOMINATION.

Price 28s. per dozen; half-bottles, 16s. per dozen.

N.B.—This Wine is the only Unfermented Wine in the British Market which is free from Alcohol, and can be guaranteed to be the pure grape juice.

68, KENSINGTON HIGH STREET.

ROYAL POLYTECHNIC.—The SIEGE of TROY, adapted from Lord Derby's Homer's "Iliad" and Dr. Schliemann's "Troy and its remains" entirely new Views, Scenery, and Dresses; the libretto is rendered by Mr. Lin Bayne.—The RUSSO-TURKISH WAR, illustrated by a splendid series of Dissolving Views and Effects, by Mr. J. L. King; "The Geneva Cross," sung by Rosa Garibaldi.—LIGHT and COLOUR, the production of pure Light, and its application to signalling on land and sea, and other purposes, by Professor Gardner.—TORPEDOES, their construction, methods of attack and means of defence, with Lantern Diagrams and Mechanical Effects.—CLEOPATRA'S NEEDLE: its history, with short accounts of other noted Obelisks, by the Rev. E. M. Geldart.—The Oxy-Hydrogen Microscope, Leotard the Automaton, Demonstration of New Inventions, &c.—Admission to the whole, 1s. Schools and Children under 12, 6d. Open from 12 to 5 and from 7 to 10.

HOUSE PROPERTY AND INVESTMENT COMPANY

(LIMITED),

92, CANNON STREET, LONDON, E.C.
Seven doors East of the Cannon-street Station.

Capital—ONE MILLION,
In 40,000 fully paid-up Shares of £25 each.

For the PURCHASE and SALE of PRODUCTIVE & PROGRESSIVE HOUSE PROPERTY, and improving the DWELLINGS of the WORKING CLASSES on the SELF-SUPPORTING PRINCIPLE.

Registered March 15th, 1876.

EIGHTEEN MONTHS' WORK.

The Company was registered March 15, 1876, and the present position of the Company is as follows:—

The First Issue, consisting of 4,000 fully paid-up shares of £25 each at par, was completed by November 24, 1876.

The Second similar Issue, at £1 per share premium, was completed by May 4, 1877.

The Third similar Issue, at £2 per share premium, was completed by October 5, 1877.

The Fourth similar Issue, at £3 per share premium, is now in course of allotment.

After defraying the entire expenses of establishing the Company, a large sum remains as a Reserve Fund from Premiums on Shares and Profits on Re-sales.

The principle of fixing the premiums at which each issue should be allotted has been to place it at such an amount as will fairly protect, and not more than fairly protect, the interests of the then existing Shareholders.

The Company having now £300,000 subscribed, and the Estates yielding a good Profit Revenue, and Premiums on Shares and Profits on Re-sales flowing in and being invested for the benefit of the Shareholders, there is every probability of the shares constantly improving in value.

The seventy-nine Estates belonging to the Company are situated within a short radius from the centre of London, and from their situation are under the eye and immediate control of the Board of Directors.

Each has been separately and carefully selected. The principles of selection being to purchase nothing but what is productive, well-letting, and improving in value, with a view to keeping the same as a remunerative investment until, as opportunities occur, the same is sold at a reasonable profit. No estate can be bought of, or sold to, any officer of the Society, nor can any advance be made to such. Other Estates are in course of negotiation for purchase.

Shareholders joining the Fourth Issue will receive on the calls on their shares interest at the rate of 5½ per cent. per annum, and after the Second Annual Meeting will be entitled to an equal share with the original Shareholders in any further bonus which may then be declared, so that their shares will yield a good immediate interest, with collateral benefits, in a successful established Company, from whose operation's speculation and risk are excluded. There are nearly ONE THOUSAND TWO HUNDRED SHAREHOLDERS resident in the metropolis and throughout the country, and with their connection, and the status of the Company, the remainder of the capital of the Company will probably be allotted within a moderate period.

For full information apply to

W. H. BASDEN, Secretary,

of whom may be obtained approving "Notices of the Press," Report, "Five Minutes' Talk about the Company," Prospectus, and Share Application Forms.

DR. NICHOLS'

FOOD of HEALTH.

Nutritious and Delicious.

A Breakfast and Supper Dish.

Invaluable for persons with weak digestions.

A perfect Diet for Children.

Prevents the need of aperients.

Purifies the Blood.

The price places it within the reach of all.

Eightpence per pound. Sold Everywhere.

Sold by Chemists and Grocers.

KINAHAN'S LL WHISKY.

UNIVERSALLY

RECOMMENDED BY THE MEDICAL PROFESSION. A pure old spirit, mild, mellow, delicious, and most wholesome. Dr. Haasall says:—"The samples were soft and mellow to the taste, aromatic and ethereal to the smell. The whisky must be pronounced to be pure, well-matured, and of very excellent quality." Wholesale: 20, Great Titchfield-street, London, W.

WASHING MACHINERY.
LAUNDRY FITTINGS.
DECLIVITY AND OTHER CHURNS.
SEWING MACHINES & TOOLS OF ALL KINDS FOR HOUSE, GARDEN, DAIRY, & STABLE.
THOS. BRADFORD & CO. LTD.
140, 142, & 144, HIGH HOLBORN, LONDON.
SYRINGES. WATERCANS. WATERBARROWS. SPADES. RAKES. FORKS. HOES.
MOWERS & EVERY SIZE.
CATALOGUES FREE ON APPLICATION.

STORY, G. M. and H. J.,
CABINET MAKERS and WHOLESALE and EXPORT WAREHOUSES, COLEMAN STREET and PATENT BEDSTEAD and CHEAPEST and EVER OFFERED to the PRICE from COLLEGES, COLONIES, HOSPITALS, INSTITUTIONS, SCHOOLS, SHOOTING BOXES. DESIGNS on IMMENSE STOCK of COLEMAN ST., 1A, 2, and 2A; 38, LONDON WALL.

STORY, G. M. and H. J.

DENOMINATION EXTENSION.

WILLIAM PEACHEY, Architect, of YORK, having given SPECIAL attention for many years to the construction of Chapels so as to ensure NEATNESS, ECONOMY, ADAPTABILITY, and ACOUSTICS, will be glad to confer with Ministers and Deacons in any part of the Kingdom who have in contemplation the erection of New Buildings. References, if required, to works executed.

BOOKS.—Second-hand miscellaneous. Catalogue of 5,000, post free for two stamps.—C. Herbert, 60, Goswell-road, London, E.C. Libraries purchased.

EVERYBODY'S PRINTING PRESS. 11s. Prints 9in. by 7in. FAIRBAIRN and CO., East Passage, Long-lane, Smithfield, London. Particulars, One Stamp. Type and Materials for Amateurs.

IRON CHURCHES, IRON SCHOOLROOMS.

For Designs and Estimates, apply to **SAML. C. HEMMING and CO., 47, MOORGATE STREET, LONDON.** The only Manufacturers who were awarded a Medal at Vienna Exhibition for such Buildings. ESTABLISHED 1851. Payment by instalment if required, or occasionally let on hire.

HEALTHY SKIN AND GOOD COMPLEXION.

PEARS'S TRANSPARENT SOAP is the best for the

TOILET, NURSERY, & SHAVING. Recommended in the *Journal of Cutaneous Medicine*, edited by Mr.

ERASMUS WILSON, F.R.S. Used by

THE ROYAL FAMILY, and sold by Chemists and Perfumers Everywhere.

HARPER TWELVETREES' Labour-saving AMERICAN WASHERS, 18s. 6d.; Indisrubber Clothes-Wringers, 21s., 30s.; "Villa" Washing Machines, £3 10s.; "Villa" Wringers and Mangles, 42s.; "Villa" Washers, Wringers, and Mangles combined, at £5 5s., soon save their cost. Carriage paid; easy terms; free trial from Harper Twelvetrees, 40, Finsbury-circus, London, E.C. Works—Burdett-road, Bow, E.

MANSON AND CO.'S

IMPROVED SATIN-GLAZE STARCH,

for imparting Beauty of Finish, Purity of Colour, and an Elastic Stiffness to Linens and Muslins, is unequalled, and is cheaper than any other, as one pound is equal to a pound and a-half of any other Starch. Agents wanted. Caledonian Works, George-street, Bromley, London, E.

BROWN'S REMEDIES.

SAMPLES FREE.

DEEP-SEATED COUGHS, Colds, Consumption, Bronchitis, Asthma, and all Affections of the Throat and Chest, are quickly relieved and permanently cured by

"BROWN'S HERBAL REMEDIES."

All who suffer are requested to test the efficacy of these medicines. A sample bottle will be sent, without charge, by post, to all applicants; also a Treatise on Throat and Lung Complaints of 48 large octavo pages. A short description of case should be given.—Address, Prof. O. Phelps Brown, 2, King-street, Covent-garden, London.

DODD'S GOUT PILLS. IMMEDIATELY RELIEVE GOUT, RHEUMATISM, SCIATICA, NEURALGIA, LUMBAGO, &c., &c. 1s. 1½d., 2s. 9d., and 4s. 6d., of all Chemists, or post free for 15, 33, or 54 stamps, of **DODD and PYWELL, 244, WESTMINSTER ROAD.**

DODD'S PULMONIC COUGH SYRUP. The most agreeable Remedy for COUGHS, COLDS, ASTHMA, BRONCHITIS, AND ALL THROAT IRRITATIONS. Invaluable to Public Speakers and Singers. 1s. 1½d. and 2s. 9d. per bottle, of all Chemists.

WILLS' "BRISTOL MIXTURE" MILD AND FRAGRANT.

WILLS' "SMOKING MIXTURE."

A CHOICE COMBINATION OF "FIRST GROWTHS" Sold everywhere in One, Two, and Four Ounce Packets, protected by our Name and Trade Mark.

W. D. & H. O. WILLS, Bristol and London. Wholesale and Export only.

PEW FURNITURE.

THOS. BROWN and SON, Church Furnishers, 14, Albert-street, Manchester. CUSHIONS, HASSOCKS, SEAT MATS. Estimates and Contracts Free.

AMERICAN CENTENNIAL EXHIBITION—PRIZE MEDAL.**F R Y ' S C O C O A .**

Fry's Celebrated Caracas Cocoa, 1s. 4d. per lb.

HOUSE FURNISHING.**SALE OF SOILED AND SURPLUS STOCK.
R. RUSSELL AND CO.**

Find that now, as the Close of the Season approaches, they have in their various Departments some SOILED GOODS, and a SURPLUS of GENERAL STOCK, which, having been re-marked, are now offered at very advantageous and reduced rates. These comprise—

Several Hundred Pairs SWISS LACE and OTHER CURTAINS, 4 yards, 4½ yards, and 5 yards long.
A Special Consignment of Real IRISH TABLE LINEN, at a large Discount off Manufacturers' Prices.

Superior TABLE CLOTHS, 2 yards square, 3s. 11d. each.

A Large Lot Real BRUSSELS CARPETS, in whole pieces, at 2s. 6½d. per Yard.

TAPESTRY BRUSSELS CARPETS at 1s. 8½d. per Yard.

Full-size PATENT AXMINSTER HEARTH-RUGS, 11s. 3d. Each.

Several DINING and DRAWING-ROOM SUITES of FURNITURE in Leather, Rep, Silk, and various other coverings, SLIGHTLY SOILED, a GREAT BARGAIN.

An Inspection of their General and Varied Stock is Respectfully Solicited.

0, 11, 12, 13, 14, & 15, LEICESTER SQUARE; and 1 & 2, LEICESTER PLACE, LONDON, W.C.

HEAL & SON,

195, 196, 197, 198, TOTTENHAM COURT ROAD, W.
THE LARGEST HOUSE IN LONDON FOR

**BEDSTEADS,
BEDDING,
BEDROOM FURNITURE.**

HEAL & SON'S CATALOGUE POST FREE.

Price One Shilling, a Short Treatise, explaining the Fundamental Principles of Ventilation, entitled,
FRESH AIR IN THE HOUSE, AND HOW TO SECURE IT.
By JAMES CURTIS,

BUILDER OF CHURCHES, HALLS, SCHOOLS, CONSERVATORIES, &c., IN IRON AND ZINC.

LIGHTING, VENTILATING, and WARMING on NATURAL and SCIENTIFIC PRINCIPLES. The Author is prepared to VENTILATE BUILDINGS of every description, including Churches, Halls, Reading-rooms, Libraries, Theatres, Public and Private Offices, Dwelling-houses, Cellars, or Vaults, &c.

Having for many years made the subject of Ventilation his particular care, and having been uniformly successful where his services have been made use of, will guarantee all works of this description that he may undertake.

* By this system the obnoxious introduction of Perforated Bricks or Iron gratings in walls is entirely dispensed with.

Estimates and Plans furnished on application.

No. 298, EUSTON ROAD, LONDON, N.W.

HOOPING COUGH.

ROCHE'S HERBAL EMBROCATION.—The celebrated Effectual Cure without internal Medicine. Sole Wholesale Agent, Edwards, 157, Queen Victoria-street (late of 38, Old Change), London. Sold by most Chemists. Price 4s. per bottle.

POOLEY'S**VEGETABLE****DIGESTIVE PILLS.**

Unequalled as a Cure for Indigestion. See Testimonials. Of any Chemist for 1s. 1½d., or from J. C. POOLEY, Bath, free, for 1s. 3d.

THIS IS FOR YOU. READ EVERY WORD!

THE HOLMAN LIVER AND STOMACH PAD

Cures without medicine, by the PRINCIPLE of ABSORPTION. Is a war against nostrums. Twofold in its action. Gives and takes. No poisons are used. Is Nature's own law. It is the true treatment endorsed by thousands. Is honest, effective, harmless, and a certain cure for Indigestion, Liver Complaints, Constipation, Diarrhoea, Neuralgia, Rheumatism, Gout, Paralysis, Sciatica, Kidney Difficulties, Typhoid, Intermittent, Ague, Roman, and all other Fevers.

The Press say: "Not since the introduction of vaccination by Jenner has any medical discovery equalled in importance that of the application of the principle of absorption as illustrated in the HOLMAN LIVER AND STOMACH PAD."

THE HOLMAN BODY AND FOOT PLASTERS

Are the only Medicated Plasters in the world, and are instantaneous in their effect.

THE HOLMAN LIVER AND STOMACH PAD AND MEDICATED PLASTER

Is the most wonderful discovery of the nineteenth century, and marks a new era in the history of medical science.

Read every word of the Lecture and Pamphlet on this treatment, sent post free on application.

The Pads and Plasters can be obtained of all Chemists and Druggists in the United Kingdom, or at the office of WALSH and COMPANY, Proprietors, 10, Argyl-street, Regent-street, London, W.

Price of the Regular-sized Pad 10s. | Holman's Medicated Body Plasters... 2s. 6d. each.
Price of Special (extra size and strength)..... 15s. | Holman's Medicated Foot Plasters... 2s. 6d. per pair
Sent by mail free on receipt of cheque or P.O.O., payable to Walsh and Co., Vere street Post-office, London, W.

CONSULTATION AND EXPLANATION FREE OF CHARGE.

LESLIE'S ALMONDISED COD LIVER OIL (REGISTERED).

The purest Oil, and by Almond flavouring, rendered palatable and easy of digestion. No disagreeable smell or taste, no nausea. Taken readily by the most delicate constitution and by Children.

British Medical Journal says—Whilst securing the beneficial results traceable to Cod Liver Oil as a valuable tonic and dietetic, we have found no difficulty in inducing our little patients to take it.

Sanitary Record says—We have tried its effect on the most delicate constitutions with marked effect. So well are the odour and taste of the Oil disguised that children will take the preparation with avidity.

Medical Times says—The taste is decidedly masked by the almond flavouring.

Prices—Pints, 4s. 6d.; half pints, 2s. 4d.; quarter pints, 1s. 3d., Imperial Measure.

Retail of all Chemists and Druggists, and Wholesale of LESLIE & CO. (Limited), Bond Court House, Walbrook, London

JNO. GOSNELL & CO'S**CHERRY TOOTH PASTE**

is greatly superior to any Tooth Powder, gives the Teeth a Pearl-like Whiteness, protects the enamel from decay, and imparts a pleasing fragrance to the Breath. Price 1s. 6d. per pot. Sold by all Chemists and Perfumers, and at ANGEL PASSAGE, 93, UPPER THAMES ST., LONDON, E.C.

**PIANOFORTES,
AMERICAN ORGANS,
HARMONIUMS,**

At wholesale prices (for cash). Pianofortes, 7 octaves compass, 18 guineas; American Organs, full compass, 10 guineas; Harmoniums, 3 stops, 6 guineas. All in elegant Walnut Cases. Warranted best make. Write for Illustrated Price Lists and Testimonials to G. LINSTRAD, Manager.

COBDEN PIANOFORTE COMPANY,
18, EVERSHOLT STREET, CAMDEN TOWN,
LONDON, N.W.

**JOHN HEATH'S
CLERICAL
PEN.**

No. 1,885, with "straight cut points," specially designed for the work of the study, is per box of four dozen, of any Stationer, or by post for 18 stamps. GEORGE STREET, BIRMINGHAM.

COAL—COCKERELL'S COALS.—Best Wallsend, 29s. cash. Wallsend—Class B, 26s.; Best Inland, 26s.; Inland, Class B, 23s. Best Coke, 15s. Cash on delivery. Central Office: 13, Cornhill.

COALS.—LEA and CO.'S BEST WALLSEND.—Hetton or Lambton, 29s.; Wallsend Seconda, 28s.; best Wigan, 25s.; best Silkestone, 25s.; best Stafford, 24s.; new Silkestone, 24s.; Derby Bright, 22s.; Barnsley, 22s.; Kitchen, 20s.; Hartley, 19s.; Cobbles, 19s.; Nuts, 19s.; Steam, 20s.; Coke, 15s. per 12 sacks. Cash. Seamed. Depôts, Highbury, N., Highgate, N.; Kingland, E.; Great Northern Railway, King's-cross and Holloway, N.; South Tottenham, N.; 4 and 5, Wharves, Regent's Park-basin, N.W.; and 1, Wharf, Warwick-road, Kensington, W.

EXCELSIOR GAS BATH, £5 10s. 0d.
Eclipse Gas Range, with open fire, registered. Sole maker, G. SHREWSBURY, 59, Old Bailey, E.C. Factory, 98, Barrington-road, S.W.

LEA AND PERRINS' WORCESTERSHIRE SAUCE.

In consequence of Spurious Imitations of
LEA & PERRINS' SAUCE,
which are calculated to deceive the Public,
LEA & PERRINS have adopted
A NEW LABEL,
bearing their Signature—

Lea & Perrins

which signature is placed on every bottle of
Worcestershire Sauce

and without which none is genuine.

* Sold wholesale by the Proprietors, Worcester;
Cross and Blackwell, London; and Export Olives generally.
Retail, by dealers in Sauces throughout the World.

GENTLEMEN desirous of having their Linens dressed to perfection should supply their Laundresses with the

"GLENFIELD STARCH,"

Which imparts a brilliancy and elasticity gratifying to the wearer.

NERVOPATHY.

Established nearly 30 years.

All Sufferers from NERVOUSNESS and INDIGESTION or Severe Pains at the Pit of the Stomach, can without doubt be cured by Dr. BATCHELOR'S Simple Remedies, the NERVO-ARTERIAL ESSENCE, or the DINNER POWDERS, even if all other means have failed; they require but one trial to prove this fact. See Pamphlet, which contains valuable information to the healthy as well as the sick, by post 4d., in stamps, of the NERVO-ARTERIAL ESSENCE COMPANY, Sole Proprietors, 12, Finsbury-place South, London, E.C. Essence, 2s. 9d. per bottle; Dinner Powders, 1s. 1½d. and 2s. 9d. per packet, of all Chemists, or of the Company.

MOTHERS AND NURSES.

For Children Cutting their Teeth, nothing excels Mrs. JOHNSON'S SOOTHING SYRUP, which is not a medicine but used only on the Gums; CONTAINS NO NARCOTIC. It Cools the Gums and gives immediate relief. Prepared only by Barclay & Sons, Farringdon-street, London. Price 2s. 9d. per bottle. Sold by all Chemists.

"FOR the BLOOD is the LIFE."—See Deuteronomy, chap. xii, verse 23.

CLARKE'S WORLD-FAMED BLOOD MIXTURE.

The GREAT BLOOD PURIFIER and RESTORER. For cleansing and clearing the blood from all impurities, cannot be too highly recommended.

For Scrofula, Scurvy, Skin Diseases, and sores of all kinds, it is a never-failing and permanent cure.

It Cures Old Sores,
Cures Ulcerated Sores on the Neck,
Cures Ulcerated Sore Legs,
Cures Blackheads, or Pimples on the Face,
Cures Scurvy Sores,
Cures Cancerous Ulcers,
Cures Blood and Skin Diseases,
Cures Glandular Swellings,
Clears the Blood from all Impure Matter,
From whatever cause arising.

As this Mixture is pleasant to the taste, and warranted free from anything injurious to the most delicate constitution of either sex, the Proprietor solicits sufferers to give it a trial to test its value.

Thousands of Testimonials from all parts. Sold in bottles, 2s. 6d. each, and in cases containing six times the quantity, 11s. each—sufficient to effect a permanent cure in the great majority of long-standing cases—BY ALL CHEMISTS AND PATENT MEDICINE VENDORS throughout the United Kingdom and the world, or sent to any address on receipt of 30 or 122 stamps by

F. J. CLARKE, Chemist, High-street, Lincoln
Wholesale—All Patent Medicine Houses.

PAINLESS DENTISTRY.
MR. G. H. JONES,
SURGEON-DENTIST,

WILL be glad to forward a Pamphlet, gratis and post free, which explains the most unique system of the adaptation of artificial and extraction of natural teeth without pain, from his only London address—
57, GREAT RUSSELL STREET,
Opposite the British Museum.

NOTE.—Improved PRIZE MEDAL TEETH (London and Paris) are adapted in the most difficult and delicate cases, on a perfectly painless system of self-adhesion, extraction of loose teeth or stumps being unnecessary; and, by recent scientific discoveries and improvements in mechanical dentistry, detection is rendered utterly impossible, both by the close adjustment of artificial teeth to the gums and their life-like appearance. By this patented invention complete mastication, extreme lightness, combined with strength and durability, are insured, useless bulk being obviated; articulation is rendered clear and distinct. In the administration of nitrous oxide gas, Mr. G. H. Jones has introduced an entirely new process.

TESTIMONIAL.

My Dear Sir,—Allow me to express my sincere thanks for the skill and attention displayed in the construction of my Artificial Teeth, which renders my mastication and articulation excellent. I am glad to hear that you have obtained Her Majesty's Royal Letters Patent, to protect what I consider the perfection of Painless Dentistry. In recognition of your valuable services you are at liberty to use my name.
S. G. HUTCHINS.

By appointment Surgeon-Dentist to the Queen.
To G. H. Jones, Esq.

CROSSE & BLACKWELL,
Purveyors to the Queen, SOHO-SQUARE,
LONDON, guarantee the purity of all articles of their manufacture.

PURE PICKLES in MALT VINEGAR.

CAPT. WHITE'S ORIENTAL PICKLES,
an exquisite compound of sweets and sour.

PURE MALT VINEGAR of uniform strength and flavour, in Imperial pint and quart bottles.

SAUCES for FISH, GAME, &c.

POTTED MEATS and FISH in fancy tins and jars.

MOCK TURTLE, OX-TAIL, HARE, GRAVY, JULIENNE, and MULLIGATAWNY SOUPS.

JAMS, JELLIES, and ORANGE MARMALADE, made from fresh Fruit and with refined Sugar only.

CALVES'-FEET JELLY in bottles, Orange, Lemon, Madeira, and Vanilla flavoured.

FLAVOURING ESSENCES, distilled from the fresh Fruits and Spices, Orange, Lemon, Vanilla, Almond, Ginger, Mace, &c., &c.

CROSSE & BLACKWELL'S
Genuine Manufactures bear their name and address on the labels, and may be obtained of Grocers and Italian Warehousemen throughout the world.

SAMUEL BROTHERS, 65 and 67, Ludgate-hill.

WEAR RESISTING (Regd.).—SAMUEL BROTHERS.

WEAR RESISTING (Regd.).—Sydenham-house,

WEAR RESISTING (Regd.).—65 and 67, Ludgate-hill, E.C.

WEAR RESISTING (Regd.).—Have Registered

WEAR RESISTING (Regd.).—These renowned

WEAR RESISTING (Regd.).—Untearable Fabrics.

WEAR RESISTING (Regd.).—They can only

WEAR RESISTING (Regd.).—Be obtained

WEAR RESISTING (Regd.).—At their Establishment.

WEAR RESISTING (Regd.).—Young Gentlemen's

WEAR RESISTING (Regd.).—Suits (any colour)

WEAR RESISTING (Regd.).—From these Materials,

WEAR RESISTING (Regd.).—Will stand the

WEAR RESISTING (Regd.).—Hard test of

WEAR RESISTING (Regd.).—Boys' wear.

WEAR RESISTING (Regd.).—They are a great

WEAR RESISTING (Regd.).—Protection against

WEAR RESISTING (Regd.).—Inclement weather.

WEAR RESISTING (Regd.).—The C and D Classes

WEAR RESISTING (Regd.).—Are recommended.

WEAR RESISTING (Regd.).—Suit for a Youth 8ft. 8in.

WEAR RESISTING (Regd.).—C Class, 27s.; D Class, 31s.

WEAR RESISTING (Regd.).—Gentlemen's Suits

WEAR RESISTING (Regd.).—C Class, 50s.; D Class, 59s.

WEAR RESISTING (Regd.).—Patterns and Guide

WEAR RESISTING (Regd.).—To Self-measurement

SAMUEL BROTHERS, Sydenham-house,

LUDGATE-HILL (65 and 67), E.C.

WILLIAM TARN AND CO.,
NEWINGTON CAUSEWAY & NEW KENT ROAD,
LONDON, S.E.

LADIES' and CHILDREN'S OUTFITTERS.

UNDERCLOTHING.

BRIDAL TROUSSEAUX.

LAYETTES.

CORSETS, BUSKS.

DRESSING-GOWNS.

WOOL and DOWN SKIRTS.

INFANTS' and CHILDREN'S MILLINERY.

GIRLS' COSTUMES.

BOYS' TUNICS and SUITS.

PELISSES and HOODS.

BOYS' and GIRLS' ULSTERS.

LADIES' UNDER-VESTS.

CLOAKS, ROBES.

WILLIAM TARN and CO. confidently invite the attention of their Customers to their **LADIES' UNDERCLOTHING and BABY LINEN DEPARTMENT.**

The Stock is manufactured on their premises, and under careful superintendence. Most particular attention is given both to the selection of materials and the execution of the workmanship.

WILLIAM TARN AND CO.,
NEWINGTON CAUSEWAY & NEW KENT ROAD,
LONDON, S.E.

POSSESSING ALL THE PROPERTIES OF
THE FINEST ARROWROOT.

BROWN AND POLSON'S
CORN FLOUR

HAS

Twenty Years' World-wide Reputation,

AND IS UNEQUALLED FOR
UNIFORMLY SUPERIOR QUALITY.

THE ALBION MILK and SULPHUR SOAP is beautifully white, and purest of all soaps. There is no necessity for colour in soaps, and it is put in usually to conceal cheap and impure ingredients. "Dark and the usual alkaline soaps are apt to injure delicate skins. Dr. Cameron's Lecture before the College of Surgeons, Dublin." It purifies and sweetens the skin, removing all roughness, pimples, or complexionable taints, and imparting a smoothness and elegance truly remarkable. From its mildness it is particularly adapted to children. "We have a most favourable opinion of this soap, the milk and sulphur being an elegant combination, and recommend it in all cases of irritable skin."—The Medical Record, August, 1877. By all Chemists and Perfumers. In tablets, 6d. and 1s.—**THE ALBION SANITARY SOAP COMPANY, 532, Oxford-street, London.**

KAYE'S
WORSDELL'S
PILLS.
THE
GOOD OLD ENGLISH
REMEDY FOR ALL DIS-
EASES.
Established over 50 years.
Known throughout the world.
Sold by all Chemists at 1s. 1½d.,
2s. 9d., and 4s. 6d. per box.

"The Economy of Nature provides a Remedy
for every Complaint."—SHAKESPEARE.

Rheumatism, SCIATICA, & Lumbago.

VICKERS' ANTILACTIC
Cures Rheumatism, Sciatica, and Lumbago.

VICKERS' ANTILACTIC
Is the recipe of a famous Physician.

VICKERS' ANTILACTIC
Helps Nature to expel from the system the Poisonous acid
which causes Rheumatism, &c., &c.

VICKERS' ANTILACTIC
Is sold by Chemists, in Bottles, at 2s. 9d., 4s. 6d., and 11s.;
or sent direct from the Depot—Custom House Chambers,
Lower Thames Street, London.

STEEL PENS, warranted quality, Manufactured by
GEORGE W. HUGHES, 56, ST. PAUL'S-
SQUARE, BIRMINGHAM. THE GALVANISED
PEN, No. 413; EXTRA STRONG METAL SKEDADDLE,
No. 396; OLD ENGLISH PEN, No. 60; BANK OF EN-
GLAND PEN, No. 43; COMMERCIAL PEN, No. 355;
BANK PEN, No. 356; SPHYNX PEN, No. 9; SCHOOL
PEN, No. 347; and BUSINESS PEN, No. 453, give universal
satisfaction. Maker of JOSEPH RUDHALL and CO'S
PATENT FOUNTAIN PEN, ENGRASSING PEN, No. 36,
and SILVER & TEEL PEN, No. 320.

Sample Box, assorted kinds, for Seven Stamps.

REMOVING or WAREHOUSING
FURNITURE, &c. Application should be made to
the BEDFORD PANTHECON COMPANY (Limited)
for their Prospectus. Removals effected by large railway
vans. Estimates free. Advances made if required.—Address,
Manager, 194, Tottenham-court-road, W.C.

PEPPER'S QUININE and IRON TONIC
Purifies and Enriches the Blood.

PEPPER'S QUININE and IRON TONIC
Strengthens the Nerves and Muscular System.

PEPPER'S QUININE and IRON TONIC
Promotes Appetite and Improves Digestion.

PEPPER'S QUININE and IRON TONIC
in Scrofula, Wasting Diseases, Neuralgia, Sciatica,
Indigestion, Flatulence, Weakness of the Chest, and Respi-
ratory Organs, Ague, Fevers of all kinds.

PEPPER'S QUININE and IRON TONIC
thoroughly Recruits General Bodily Health and in-
duces a proper healthy condition of the Nervous and Phy-
sical Forces.

Is sold by Chemists everywhere, in capsuled bottles, 4s. 6d.,
next size 11s., and in stone jars 22s. each.

CRACROFT'S ARECA NUT TOOTH PASTE.
By using this delicious Aromatic Dentrifice, the enamel
of the teeth becomes white, sound, and polished like ivory.
It is exceedingly fragrant, and specially useful for removing
incrustations of tartar on neglected teeth. Sold by all
Chemists. Pots, 1s. and 2s. 6d. each. (Get Cracroft's.)

LOCKYER'S SULPHUR HAIR RESTORER
will completely restore in a few days grey hair to its
original colour without injury. It effects its object satisfac-
torily, producing a perfectly natural colour; thoroughly
cleanses the head from scurf, and causes the growth of new
hair. Sold everywhere by Chemists and Hairdressers in
large bottles at 1s. 6d. each.

LOCKYER'S SULPHUR HAIR RESTORER.
—For restoring the colour of the hair.

TARAXACUM and PODOPHYLLIN.—A fluid
combination for Derangement of the Liver, particularly
when arising from slight congestion. By gently stimulating
the action of the liver and slightly moving the bowels, the
heavy, drowsy feeling, with sensations of fulness, often head-
ache, pain beneath the shoulders, at the chest after eating,
unpleasant taste in the mouth, and other indications of dys-
pepsia are removed. Taraxacum and Podophyllin is much
safer than calomel or blue pill for removing bile.—Prepared
in the Laboratory of J. PEPPER, 237, Tottenham Court-
road, London, whose name must be on the label. Bottles,
2s. 9d. and 4s. 6d. each. Sold by all Chemists.

DINNEFORD'S FLUID MAGNESIA.

For over 30 years approved as the best remedy for
ACIDITY of the STOMACH, HEARTBURN,
HEADACHE, GOUT, and INDIGESTION; and
as a safe and gentle aperient for delicate constitutions
ladies, children, and infants.

DINNEFORD AND Co.,
172, New Bond-street, London, and all Chemists.

CROSBY'S BALSAMIC COUGH
ELIXIR.

Opiates, Narcotics, and Squills are too often invoked to
give relief in Coughs, Colds, and all Pulmonary Diseases.
Instead of such fallacious remedies, which yield momentary
relief at the expense of enfeebling the digestive organs, and
thus increasing that debility which lies at the root of the
malady, modern science points to CROSBY'S BALSAMIC
COUGH ELIXIR as the true remedy.

DR. ROOKE'S TESTIMONIAL.
Dr. Rooke, Scarborough, author of the "Anti-Lancet," says:
—"I have repeatedly observed how very rapidly and invari-
ably it subdued Cough, Pain, and Irritation of the Chest in
cases of Pulmonary Consumption, and I can, with the
greatest confidence, recommend it as a most valuable adjunct
to an otherwise strengthening treatment for this disease."

This medicine, which is free from opium and squills, not
only allays the local irritation, but improves digestion and
strengthens the constitution. Hence it is used with the
most signal success in Asthma, Bronchitis, Consumption,
Coughs, Influenza, Night Sweats of Consumption, Quinsy,
and all affections of the throat and chest.

Sold in bottles at 1s. 9d., 4s. 6d., and 11s. each, by a
respectable chemist, and wholesale by Jas. M. Crosby
Chemist, Scarborough.

* Invalids should read Crosby's Prize Treatise on "Dis-
eases of the Lungs and Air Vessels," a copy of which can be
had gratis of all Chemists.

DR. ROOKE'S ORIENTAL PILLS
AND SOLAR ELIXIR.

These well-known family medicines have had a continually-
increasing sale throughout the United Kingdom and the
British Colonies since their first introduction in 1836, and are
especially noted for their strengthening and restorative pro-
perties. Hence their invariable success in the relief and cure
of Indigestion, Liver Complaints, Asthma, and Bronchitis,
Pulmonary Consumption, Rheumatism, Gout, Scrofula,
General Debility, and all Diseases of the Nervous System,
whether arising from sedentary mode of life, unhealthy
occupation, insalubrious climate, or other cause whatsoever.

The Oriental Pills are sold in boxes at 1s. 1½d. and 4s. 6d.
each. The Solar Elixir in bottles at 4s. 6d. and 11s. each.
Both to be obtained of all Chemists.

"DR. ROOKE'S ANTI-LANCET."
All who wish to preserve health and thus prolong life
should read Dr. Rooke's "Anti-Lancet," or "Handy Guide
to Domestic Medicine," which can be had gratis from any
chemist, or post free from Dr. Rooke, Scarborough. Con-
cerning this book, the late eminent author Sheridan Knowles
observed:—"It will be an incalculable boon to every person
who can read and think."

MUDIE'S SELECT LIBRARY.

THE NEW SEASON—NOTICE.

The following Lists and CATALOGUES, revised for the New Season, are now ready for delivery, and will be forwarded postage-free on application:—

I. A New and Completely Revised Edition of MUDIE'S LIBRARY CIRCULAR, containing the Names of more than Eight Hundred Books of the Past and Present Seasons in Circulation at the Library, with Terms of Subscription and other Particulars.

II. A REVISED CATALOGUE of the Books added to the Library from October, 1875, to the present time.

III. A New Edition of MUDIE'S CLEARANCE CATALOGUE of Surplus Copies of Recent Books withdrawn from the Library for Sale at greatly reduced prices. This Catalogue enlarged to 48 pages, comprises more than Three Thousand Works in History, Biography, Religion, Philosophy, Travel and Adventure, and the Higher Class of Fiction, and is especially commended to the attention of Librarians and Secretaries of Public Institutions, and other large Purchasers of Modern Books.

IV. An ADDITIONAL CATALOGUE, consisting chiefly of the Works of Popular Authors, strongly rebound for Circulation in Literary Institutions and Public Libraries.

V. A CATALOGUE of WORKS of the BEST AUTHORS, in Ornamental Bindings, adapted for Gentlemen's Libraries or Drawing-room Tables and for Wedding or Birthday Presents and School Prizes.

All the Books in Circulation, or on Sale, at MUDIE'S SELECT LIBRARY may also be obtained, with the least possible delay, by all Subscribers to

MUDIE'S LIBRARY, BARTON ARCADE, MANCHESTER,

And (by order) from all Booksellers in connection with the Library.

MUDIE'S SELECT LIBRARY,

NEW OXFORD STREET, LONDON.

CITY OFFICE: 2, KING STREET, CHEAPSIDE.

WEIR'S 55s. SEWING MACHINE for Families; GLOBE, 42s.; WEIR'S PATENT SHUTTLE LOCK-STITCH MACHINES COMET, 84s.; ZEPHYR, 84s. Hand or Foot. Machines Exchanged. Month's free trial. Easy terms of payment. Carriage paid. Samples, &c., free.

J. G. WEIR, 2, Carlisle-street, Soho-square, W.

RUPTURES.

BY HER MAJESTY'S ROYAL LETTERS PATENT.

WHITE'S MOC-MAIN PATENT LEVER TRUSS COMPANY, LIMITED.

WHITE'S MOC-MAIN LEVER TRUSS requiring no steel spring round the body, is recommended for the following peculiarities and advantages:—1st. Facility of application; 2nd. Perfect freedom from liability to chafe or excoriate; 3rd. It may be worn with equal comfort in any position of the body, by night or day; 4th. It admits of every kind of exercise without the slightest inconvenience to the wearer, and is perfectly concealed from observation.

"We do not hesitate to give to this invention our unqualified approbation; and we strenuously advise the use of it to all those who stand in need of that protection, which they cannot so fully, nor with the same comfort, obtain from any other apparatus or truss as from that which we have the highest satisfaction in thus recommending."—*Church and State Gazette*.

Recommended by the following eminent Surgeons:—Sir William Ferguson, Bart., F.R.S., Professor of Surgery in King's College, Surgeon to King's College Hospital, &c.; C. G. Guthrie, Esq., Surgeon to the Royal Westminster Ophthalmic Hospital; W. Bowman, Esq., F.R.S., Assistant-Surgeon to King's College Hospital; T. Callaway, Esq., Senior Assistant-Surgeon to Guy's Hospital; W. Coulson, Esq., F.R.S., Surgeon to the Magdalen Hospital; T. Blizard Curling, Esq., F.R.C.S., Surgeon to the London Hospital; W. J. Fisher, Esq., Surgeon-in-Chief to the Metropolitan Police Force; Aston Key, Esq., Surgeon to Prince Albert; Robert Liston, Esq., F.R.S.; James Luke, Esq., Surgeon to the London Truss Society; Erasmus Wilson, Esq., F.R.S.; and many others.

A Descriptive Circular may be had by post, and the Truss (which cannot fail to fit) can be forwarded by post, on sending the circumference of the body, two inches below the hips, to the Manufacturer.

Mr. WHITE, 228, PICCADILLY, LONDON.

Price of a Single Truss, 16s., 21s., 26s. 6d., and 31s. 6d. Postage, free.

Price of a Double Truss, 31s. 6d., 42s., and 52s. 6d., Postage, free.

Price of an Umbilical Truss, 42s. and 52s. Postage, free.

Post Office Orders to be made payable to John White, Post Office, Piccadilly.

NEW PATENT

ELASTIC STOCKINGS, KNEE-CAPS, &c.

The material of which these are made is recommended by the Faculty as being peculiarly elastic and compressible, and the best invention for giving efficient and permanent support in all cases of WEAKNESS and swelling of the LEGS, VARICOSE VEINS, SPRAINS, &c. It is porous, light in texture, and inexpensive, and is drawn on like an ordinary stocking. Price 4s. 6d., 7s. 6d., 10s., and 16s. each. Postage, free.

John White, Manufacturer, 228, Piccadilly, London.

THE QUARTERLY REVIEW, No. 288, is published THIS DAY.

CONTENTS:

- I. ODILON-BARROT.
- II. HISTORY OF THE MONGOLS.
- III. CÆSARISM, ROMANISM, SOCIALISM.
- IV. CARRIAGES, ROADS, AND COACHES.
- V. CONTEMPORARY ITALIAN POETS.
- VI. LOBSTER, CRAB, AND OYSTER FISHERIES.
- VII. ALFRED AUSTIN'S POEMS.
- VIII. THE NEW REPUBLIC AND MODERN PHILOSOPHERS.
- IX. ORDINATION AND CONFESSION.
- X. THE LIBERAL PARTY AND FOREIGN POLITICS.

JOHN MURRAY, Albemarle-street.

Now ready, in Two Vols., 8vo, price 21s.

GROWTH of the SPIRIT of CHRISTIANITY from the FIRST CENTURY to the DAWN of the LUTHERAN ERA. By the Rev. GEORGE MATHESON, M.A., B.D., Author of "Aids to the Study of German Theology."

Now ready, in Demy 8vo, price 6s.

A TREATISE on the INSPIRATION of the HOLY SCRIPTURES. By the Rev. Prof. ELLIOTT. Edinburgh: T. & T. Clark, and all Booksellers.

Just published, price 6d.

THE CHURCH CRISIS of 1877. By J. GUINNESS ROGERS. Respectfully addressed to the Members of the Croydon Church Congress. London: Elliot Stock, 62, Paternoster-row.

WATER BAPTISM and the LAST SUPPER VIEWED in RELATION to RITUALISM. By JOSEPH COOPER. Second Edition, with Additions. Price Sixpence, post free.

London: Saml. Harris & Co., 5, Bishopsgate Without, E.C.

ROBERT COCKS and CO.'S MUSICAL BOX.

Caprice for the Pianoforte. By I. LIEBICH (the first he composed), and performed by him at the Queen's Concert Rooms, Hanover-square, and twice encored. Free by post for 24 stamps.

"An agreeable and clever piece, which is very popular amongst amateurs."—*Vide Musical World*.

A FRAGMENT from MENDELSSOHN, arranged for the Pianoforte by C. A. CASPAR, 4s. post free, 24 stamps.

SO FAR AWAY. Song. By J. ROECKEL, and one of his happiest efforts. Also his new song, "Unforgotten Days." Each post free for 18 stamps.

HAMILTON'S MODERN INSTRUCTIONS for the PIANOFORTE. 1146 h Edition. This popular and standard book has been thoroughly modernised, and will now be found much more progressive. It begins at the lowest step of the ladder. Every little lesson has been carefully fingered and arranged, with a view to the position of the hand, and in the order of difficulty with reference to the Keys. Solo duets have been added, and the part for the pupil placed over that for the teacher, in order further to explain the time-table. The improvements of the book will be found both practical and useful, and calculated to strengthen its position and increase its world-wide popularity. Post free for 28 stamps.

London: Robert Cocks and Co., New Burlington-street.

PERRY and CO.'S AMERICAN DRAWING SLATE.—The Tammany Bank. The Novelty Bank. The Rotating Transparent Slate. Stationers' Hardware.—Wholesale and Export, 19 and 20, Holborn-viaduct, London.

PERRY and CO.'S LAST NOVELTY.—The HOLBORN VIADUCT PEN.—This Pen is certainly the best ever offered to the Public at the price—viz., 1s., per gross. Sold by all Stationers.—Wholesale and Export, 19 and 20, Holborn-viaduct, London.

PERRY and CO.'S PATENT MANUGRAPH, capable of giving fifty copies from a single original letter, drawing, sketch, plan, &c. The copies are taken in an ordinary copying press by a process so simple that any boy or girl can work it. Price, with ink and supply of paper, letter size, 17s. 6d. Sold by Booksellers and Stationers.—Wholesale, 19 and 20, Holborn-viaduct.

PERRY and CO.'S Best Quality J PENS, 1s. 6d. per gross; Perry and Co.'s Raven Black J Pens, 1s. 6d. per gross; Perry and Co.'s Gilt J Pens, 3s. per gross. These Pens are well known for the soft and easy nature of their writing. Sold by all Stationers.

PERRY and CO.'S UNIVERSAL SCHOOL PENS, for Large, Round, or Small Hand, One Shilling per gross. Superior Qualities of School Pens, 2s. 6d., 3s. 6d., per gross. These Pens are well worth the attention of all Schools, and they can be ordered through any Stationer.

PERRY and CO.'S PATENT COPYING INK PENCIL for Writing and Copying Letters without the use of Inkstand, Pen, or Copying Press, 6d. each, or post free 7d. Box of Leads, 6d. each. Sold by Stationers.

PERRY and CO.'S ILLUSTRATED PRICE CURRENT, containing more than 500 Woodcuts of ARTICLES suitable for SALE by Stationers and Fancy Repositories. Post free on receipt of trade card and 6d. in stamps.

PERRY and CO., Sole Makers and Vendors of the STOCKWELL CIGAR LIGHTER.—This clever and useful invention is now Ready for Sale, price 2s. Sold by all Tobacconists.—Wholesale, 19 and 20, Holborn-viaduct, London.

THE RELIGIOUS TRACT SOCIETY'S NEW PUBLICATIONS.

English Pictures, drawn with Pen and Pencil. By the Rev. SAMUEL MANNING, LL.D., and the Rev. S. G. GREEN, D.D. With Coloured Frontispiece and numerous Wood Engravings. Imperial 8vo, handsomely bound, gilt edges, 8s.

Grounds of Christian Hope: a Sketch of the Evidences of Christianity. By STANLEY LEATHES, M.A., Prebendary of St. Paul's; Professor of Hebrew, King's College. Crown 8vo, 4s. 6d., cloth.

The Home Naturalist; or, Practical Instructions for Collecting, Arranging, and Preserving all kinds of Natural Objects, chiefly designed to assist Amateurs. By HARLAND COULTAS, late Lecturer on Botany at the School of Medicine, Charing Cross Hospital. Profusely illustrated with Fine Engravings. Imperial 16mo, 4s., cloth boards, gilt edges.

Meditations on the Miracles of Christ. Second Series. By the Very Rev. J. S. HOWSON, Dean of Chester. Crown 8vo, 3s., cloth, red edges.

Seventeen Years in the Yoruba Country: Memorials of Anna Hinderer, wife of the Rev. David Hinderer, C. M. S. Missionary in Western Africa. With an Introduction by RICHARD B. HONE, M.A., Archdeacon of Worcester. New Edition. Crown 8vo, with Steel Portrait and Wood Engravings, 3s., cloth boards.

The Mission of the Apostles: a Sermon preached by the Rev. EUGENE BERRIER, on the Opening of the "Eglise de l'Etoile" at Paris. Translated from the French by AMELIA GURNEY. 61., cloth.

The Sale of Callowfields. By Mrs. PROSSER, Author of "The Cheery Chime of Garth," "Original Fables," &c. With Illustrations. Crown 8vo, 2s. 6d., cloth boards.

Little Mike's Charge. By the Author of "The Travelling Sixpence," &c. Monthly Volume for the Young. No. 77. With Illustrations. 1s., cloth boards; 1s. 6d., extra gilt edges.

The Land of the Mammoth; or, a Boy's Arctic Adventures Three Hundred Years Ago. By the Author of "The Realm of the Ice King," &c. With Illustrations. Small crown 8vo, 1s. 6d., cloth boards.

Josey the Runaway; or, Beware of Bad Company. New Edition in Enlarged Series. With Illustrations. 1s. 6d., cloth boards.

Harrison Weir's Animal Pictures for Children.—IN THE WOODS and ON THE FARM. Each Book contains Six Large Pictures from Original Sketches. Beautifully printed in Oil Colours. 1s. each; 2s. each, mounted on linen.

Illuminated Texts. Packet M. A new packet of 20 brightly coloured Texts. 4d. per packet.

The Kings and Queens of England: Twelve large Cards, with Portrait and Historic Scenes. Beautifully printed in Colours. Reduced to 1s.

The People's Almanack for 1878. One Penny. Imperial 8vo. Large Page Engravings. Containing matters necessary to be known by all Classes.

This Almanack is specially adapted for localisation by Purchasers printing their own wrappers, containing Notices of Services, Business Advertisements, &c.

Natural History Pictures. Beautifully printed in Oil Colours, after Drawings by Harrison Weir. With descriptive Letterpress, in Large Type. Thirty-six Pictures. Each on a Sheet of stout paper, size 12 by 18 inches. Specially suited for Schools and Cottage Walls. 2d. each.

Also, Mounted on Cardboard and Varnished, with Eyelets and Tape for hanging. 8d. each. Or in Three Sets of Twelve Pictures each in a Wrapper, and Mounted on a Roller with cord. 2s. 6d. each set.

RECENT PUBLICATIONS.

The Pocket Paragraph Bible.—The Holy Bible according to the Authorised Version. Newly arranged in Paragraphs and Sections, with a Preface and Marginal Notes, containing improved renderings of many words and Passages, &c. also References to parallel and illustrative Texts, Chronological Tables and Coloured Maps. Carefully printed on fine paper by Messrs. Eyre and Spottiswoode. Cloth boards, sprinkled edges, 4s.; Roan, with gilt edges, 5s.; Persian, calf grained, gilt edges, 6s. 6d.; Morocco, limp, circuit, gilt edges, 7s.; Best Morocco, limp, circuit, gilt edges, 10s. 6d.; Morocco, plain, gilt edges, 7s. 6d.; Morocco, extra, medium quality, gilt edges, 9s.; Best Morocco, extra, gilt edges, 10s.

"Of a convenient size—a most commendable edition."—*Athenæum*.

"We very earnestly commend this edition of the Paragraph Bible."—*British Quarterly Review*.

American Pictures, drawn with Pen and Pencil. By the Rev. SAMUEL MANNING, LL.D., author of "Swiss Pictures," "Those Holy Fields," &c. Profusely illustrated by the best Artists. Imperial 8vo. Handsomely bound, gilt edges, 8s.

"A very interesting and entertaining volume."—*Spectator*. "Copiously and cleverly illustrated and pleasantly written."—*Daily News*.

A Peep behind the Scenes. By Mrs. WALTON, Author of "Christie's Old Organ; or, Home Sweet Home," "Little Dot," &c. With Engravings by Wynmper. Crown 8vo, 3s. 6d., cloth boards, gilt edges. "One of the sweetest and most gracious tales ever written—full of Gospel and full of life."—*Sword and Trowel*.

Bible Pictures for our Pets. A Sunday Companion to "Pictures for our Pets." With large Illustrations, drawn by Selous, Staniland, Webb, Watson, Harrison Weir, Downard, Doré, and other well-known artists. Quarto. Each part complete in itself. Part I. OLD TESTAMENT PICTURES. Part II. NEW TESTAMENT PICTURES. In ornamental boards, with cloth backs 2s., each part. Complete in one volume, 4s., handsomely bound, with medallion on side, gilt edges. "Charmingly illustrated; few little ones will resist the fascination of the Scripture lessons thus presented to them."—*Christian World*.

"Very suitable for a birthday present."—*Weekly Review*.

LONDON:

56, PATERNOSTER ROW; AND OF ALL BOOKSELLERS.

PAINLESS DENTISTRY.
MR. G. H. JONES,
SURGEON-DENTIST,

WILL be glad to forward a Pamphlet, gratis and post free, which explains the most unique system of the adaptation of artificial and extraction of natural teeth without pain, from his only London address—
57, GREAT RUSSELL STREET,
 Opposite the British Museum.

NOTE.—Improved PRIZE MEDAL TEETH (London and Paris) are adapted in the most difficult and delicate cases, on a perfectly painless system of self-adhesion, extraction of loose teeth or stumps being unnecessary; and, by recent scientific discoveries and improvements in mechanical dentistry, detection is rendered utterly impossible, both by the close adjustment of artificial teeth to the gums and their life-like appearance. By this patented invention complete mastication, extreme lightness, combined with strength and durability, are insured, useless bulk being obviated; articulation is rendered clear and distinct. In the administration of nitrous oxide gas, Mr. G. H. Jones has introduced an entirely new process.

TESTIMONIAL.

My Dear Sir,—Allow me to express my sincere thanks for the skill and attention displayed in the construction of my Artificial Teeth, which renders my mastication and articulation excellent. I am glad to hear that you have obtained Her Majesty's Royal Letters Patent, to protect what I consider the perfection of Painless Dentistry. In recognition of your valuable services you are at liberty to use my name.

S. G. HUTCHINS.

By appointment Surgeon-Dentist to the Queen.
 To G. H. Jones, Esq.

CROSSE & BLACKWELL,
 Purveyors to the Queen, SOHO-SQUARE,
 LONDON, guarantee the purity of all articles of
 their manufacture.

PURE PICKLES in MALT VINEGAR.

CAPT. WHITE'S ORIENTAL PICKLES,
 an exquisite compound of sweets and sour.

PURE MALT VINEGAR of uniform
 strength and flavour, in Imperial pint and quart
 bottles.

SAUCES for FISH, GAME, &c.

POTTED MEATS and FISH in fancy tins
 and jars.

**MOCK TURTLE, OX-TAIL, HARE,
 GRAVY, JULIENNE, and MULLIGATAWNY
 SOUPS.**

**JAMS, JELLIES, and ORANGE MARMA-
 LADE,** made from fresh Fruit and with refined
 Sugar only.

CALVES'-FEET JELLY in bottles, Orange,
 Lemon, Madeira, and Vanilla flavoured.

FLAVOURING ESSENCES, distilled from
 the fresh Fruits and Spices, Orange, Lemon,
 Vanilla, Almond, Ginger, Mace, &c., &c.

CROSSE & BLACKWELL'S
 Genuine Manufactures bear their name and address
 on the labels, and may be obtained of Grocers
 and Italian Warehousemen throughout the world.

SAMUEL BROTHERS, 65 and 67, Ludgate-hill.

WEAR RESISTING (Regd.).—SAMUEL BROTHERS.

WEAR RESISTING (Regd.).—Sydenham-house,

**WEAR RESISTING (Regd.).—65 and 67, Ludgate-hill,
 E.C.**

WEAR RESISTING (Regd.).—Have Registered

WEAR RESISTING (Regd.).—These renowned

WEAR RESISTING (Regd.).—Untearable Fabrics.

WEAR RESISTING (Regd.).—They can only

WEAR RESISTING (Regd.).—Be obtained

WEAR RESISTING (Regd.).—At their Establishment.

WEAR RESISTING (Regd.).—Young Gentlemen's

WEAR RESISTING (Regd.).—Suits (any colour)

WEAR RESISTING (Regd.).—From these Materials,

WEAR RESISTING (Regd.).—Will stand the

WEAR RESISTING (Regd.).—Hard test of

WEAR RESISTING (Regd.).—Boys' wear.

WEAR RESISTING (Regd.).—They are a great

WEAR RESISTING (Regd.).—Protection against

WEAR RESISTING (Regd.).—Inclement weather.

WEAR RESISTING (Regd.).—The C and D Classes

WEAR RESISTING (Regd.).—Are recommended.

WEAR RESISTING (Regd.).—Suit for a Youth 8ft. 8in.

WEAR RESISTING (Regd.).—C Class, 27s.; D Class, 31s.

WEAR RESISTING (Regd.).—Gentlemen's Suits

WEAR RESISTING (Regd.).—C Class, 50s.; D Class, 59s.

WEAR RESISTING (Regd.).—Patterns and Guide

WEAR RESISTING (Regd.).—To Self-measurement

SAMUEL BROTHERS, Sydenham-house,

LUDGATE-HILL (65 and 67), E.C.

WILLIAM TARN AND CO.,
 NEWINGTON CAUSEWAY & NEW KENT ROAD,
 LONDON, S.E.,

LADIES' and CHILDREN'S OUTFITTERS.

UNDERCLOTHING.

BRIDAL TROUSSEAUX.

LAYETTES.

CORSETS, BUSKS.

DRESSING-GOWNS.

WOOL and DOWN SKIRTS.

INFANTS' and CHILDREN'S MILLINERY.

GIRLS' COSTUMES.

BOYS' TUNICS and SUITS.

PELISSES and HOODS.

BOYS' and GIRLS' ULSTERS.

LADIES' UNDER-VESTS.

CLOAKS, ROBES.

WILLIAM TARN and CO. confidently invite
 the attention of their Customers to their **LADIES'**
UNDERCLOTHING and BABY LINEN DEPART-
MENT.

The Stock is manufactured on their premises, and under
 careful superintendence. Most particular attention is given
 both to the selection of materials and the execution of the
 workmanship.

WILLIAM TARN AND CO.,
 NEWINGTON CAUSEWAY & NEW KENT ROAD,
 LONDON, S.E.

**POSSESSING ALL THE PROPERTIES OF
 THE FINEST ARROWROOT.**

**BROWN AND POLSON'S
 CORN FLOUR**

HAS

Twenty Years' World-wide Reputation,

**AND IS UNEQUALLED FOR
 UNIFORMLY SUPERIOR QUALITY.**

THE ALBION MILK and SULPHUR SOAP
 is beautifully white, and purest of all soaps. There is
 no necessity for colour in soaps, and it is put in usually to
 conceal cheap and impure ingredients. "Dark and the usual
 alkaline soaps are apt to injure delicate skins." Dr. Cameron's
 Lecture before the College of Surgeons, Dublin. It purifies
 and sweetens the skin, removing all roughness, pimples, or
 complexionable taints, and imparting a smoothness and ele-
 gance truly remarkable. From its mildness it is particularly
 adapted to children. "We have a most favourable opinion
 of this soap, the milk and sulphur being an elegant combina-
 tion, and recommend it in all cases of irritable skin."—The
 Medical Record, August, 1877. By all Chemists and Per-
 fumers. In tablets, 6d. and 1s.—**THE ALBION SANA-**
TORY SOAP COMPANY, 532, Oxford-street, London.

KAYE'S

WORSDELL'S

PILLS.

**THE
 GOOD OLD ENGLISH
 REMEDY FOR ALL DIS-**
EASES.

Established over 50 years.

Known throughout the world.

Sold by all Chemists at 1s. 1½d.,
 2s. 9d., and 4s. 6d. per box.

*"The Economy of Nature provides a Remedy
 for every Complaint."*—SHAKESPEARE.

Rheumatism, SCIATICA, & Lumbago.

VICKERS' ANTILACTIC

Cures Rheumatism, Sciatica, and Lumbago.

VICKERS' ANTILACTIC

Is the recipe of a famous Physician.

VICKERS' ANTILACTIC

Helps Nature to expel from the system the Poisonous acid
 which causes Rheumatism, &c., &c.

VICKERS' ANTILACTIC

Is sold by Chemists, in Bottles, at 2s. 9d., 4s. 6d., and 1½s.;
 or sent direct from the Depot—Custom House Chambers,
 Lower Thames Street, London.

STEEL PENS, warranted quality, Manufactured by
**GEORGE W. HUGHES, 56, ST. PAUL'S-
 SQUARE, BIRMINGHAM.** THE GALVANISED
 PEN, No. 413; EXTRA STRONG METAL SKEDADDLE,
 No. 386; OLD ENGLISH PEN, No. 60; BANK OF ENG-
 LAND PEN, No. 48; COMMERCIAL PEN, No. 355;
 BANK PEN, No. 356; SPHYNX PEN, No. 9; SCHOOL
 PEN, No. 347; and BUSINESS PEN, No. 453, give universal
 satisfaction. Maker of JOSEPH RUDHALL and CO'S
 PATENT FOUNTAIN PEN, ENGRAVING PEN, No. 36,
 and SILVER & TEEL PEN, No. 320.

Sample Box, assorted kinds, for Seven Stamps.

**REMOVING or WAREHOUSING
 FURNITURE, &c.** Application should be made to
 the BEDFORD PANTHECON COMPANY (Limited)
 for their Prospectus. Removals effected by large railway
 vans. Estimates free. Advances made if required.—Address,
 Manager, 194, Tottenham-court-road, W.C.

PEPPER'S QUININE and IRON TONIC
 Purifies and Enriches the Blood.

PEPPER'S QUININE and IRON TONIC
 Strengthens the Nerves and Muscular System.

PEPPER'S QUININE and IRON TONIC
 Promotes Appetite and Improves Digestion.

PEPPER'S QUININE and IRON TONIC
 in Scrofula, Wasting Diseases, Neuralgia, Sciatica,
 Indigestion, Flatulence, Weakness of the Chest, and Respi-
 ratory Organs, Ague, Fevers of all kinds.

PEPPER'S QUININE and IRON TONIC
 thoroughly Recruits General Bodily Health and in-
 duces a proper healthy condition of the Nervous and Phys-
 ical Forces.

Is sold by Chemists everywhere, in capsuled bottles, 4s. 6d.,
 next size 1½s., and in stone jars 22s. each.

CRACROFT'S ARECA NUT TOOTH PASTE.—
 By using this delicious Aromatic Dentrifice, the enamel
 of the teeth becomes white, sound, and polished like ivory.
 It is exceedingly fragrant, and specially useful for removing
 incrustations of tartar on neglected teeth. Sold by all
 Chemists. Pots, 1s. and 2s. 6d. each. (Get Cracroft's.)

LOCKYER'S SULPHUR HAIR RESTORER
 will completely restore in a few days grey hair to its
 original colour without injury. It effects its object satisfac-
 torily, producing a perfectly natural colour; thoroughly
 cleanses the head from scurf, and causes the growth of new
 hair. Sold everywhere by Chemists and Hairdressers in
 large bottles at 1s. 6d. each.

LOCKYER'S SULPHUR HAIR RESTORER.
 —For restoring the colour of the hair.

TARAXACUM and PODOPHYLLIN.—A fluid
 combination for Derangement of the Liver, particularly
 when arising from slight congestion. By gently stimulating
 the action of the liver and slightly moving the bowels, the
 heavy, drowsy feeling, with sensations of fullness, often head-
 ache, pain beneath the shoulders, at the chest after eating,
 unpleasant taste in the mouth, and other indications of dys-
 pepsia are removed. Taraxacum and Podophyllin is much
 safer than calomel or blue pill for removing bile.—Prepared
 in the Laboratory of J. PEPPER, 237, Tottenham Court-
 road, London, whose name must be on the label. Bottles,
 2s. 9d. and 4s. 6d. each. Sold by all Chemists.

DINNEFORD'S FLUID MAGNESIA.

For over 30 years approved as the best remedy for
**ACIDITY of the STOMACH, HEARTBURN,
 HEADACHE, GOUT, and INDIGESTION;** and
 as a safe and gentle aperient for delicate constitutions
 ladies, children, and infants.

DINNEFORD AND Co.,

172, New Bond-street, London, and all Chemists.

**CROSBY'S BALSAMIC COUGH
 ELIXIR.**

Opiates, Narcotics, and Squills are too often invoked to
 give relief in Coughs, Colds, and all Pulmonary Diseases.
 Instead of such fallacious remedies, which yield momentary
 relief at the expense of enfeebling the digestive organs, and
 thus increasing that debility which lies at the root of the
 malady, modern science points to **CROSBY'S BALSAMIC
 COUGH ELIXIR** as the true remedy.

DR. ROOKE'S TESTIMONIAL.

Dr. Rooke, Scarborough, author of the "Anti-Lancet," says:
 "I have repeatedly observed how very rapidly and invari-
 ably it subdued Cough, Pain, and Irritation of the Chest in
 cases of Pulmonary Consumption, and I can, with the
 greatest confidence, recommend it as a most valuable adjunct
 to an otherwise strengthening treatment for this disease."

This medicine, which is free from opium and squills, not
 only allays the local irritation, but improves digestion and
 strengthens the constitution. Hence it is used with the
 most signal success in Asthma, Bronchitis, Consumption,
 Coughs, Influenza, Night Sweats of Consumption, Quinsy,
 and all affections of the throat and chest.

Sold in bottles at 1s. 9d., 4s. 6d., and 1½s. each, by a
 respectable chemist, and wholesale by Jas. M. Crosby
 Chemist, Scarborough.

* Invalids should read Crosby's Prize Treatise on "Dis-
 eases of the Lungs and Air Vessels," a copy of which can be
 had gratis of all Chemists.

**DR. ROOKE'S ORIENTAL PILLS
 AND SOLAR ELIXIR.**

These well-known family medicines have had a continually-
 increasing sale throughout the United Kingdom and the
 British Colonies since their first introduction in 1836, and are
 especially noted for their strengthening and restorative prop-
 erties. Hence their invariable success in the relief and cure
 of Indigestion, Liver Complaints, Asthma and Bronchitis,
 Pulmonary Consumption, Rheumatism, Gout, Scrofula,
 General Debility, and all Diseases of the Nervous System,
 whether arising from sedentary mode of life, unhealthy
 occupation, insalubrious climate, or other cause whatsoever.

The Oriental Pills are sold in boxes at 1s. 1½d. and 4s. 6d.
 each. The Solar Elixir in bottles at 4s. 6d. and 1½s. each.
 Both to be obtained of all Chemists.

"DR. ROOKE'S ANTI-LANCET."

All who wish to preserve health and thus prolong life
 should read Dr. Rooke's "Anti-Lancet," or "Handy Guide
 to Domestic Medicine," which can be had gratis from and
 chemist, or post free from Dr. Rooke, Scarborough. Con-
 sidering this book, the late eminent author Sheridan Knowles
 observed:—"It will be an incalculable boon to every person
 who can read and think."

MUDIE'S SELECT LIBRARY.

THE NEW SEASON—NOTICE.

The following LISTS and CATALOGUES, revised for the New Season, are now ready for delivery, and will be forwarded postage-free on application:—

I. A New and Completely Revised Edition of MUDIE'S LIBRARY CIRCULAR, containing the Names of more than Eight Hundred Books of the Past and Present Seasons in Circulation at the Library, with Terms of Subscription and other Particulars.

II. A REVISED CATALOGUE of the Books added to the Library from October, 1875, to the present time.

III. A New Edition of MUDIE'S CLEARANCE CATALOGUE of Surplus Copies of Recent Books withdrawn from the Library for Sale at greatly reduced prices. This Catalogue enlarged to 48 pages, comprises more than Three Thousand Works in History, Biography, Religion, Philosophy, Travel and Adventure, and the Higher Class of Fiction, and is especially commended to the attention of Librarians and Secretaries of Public Institutions, and other large Purchasers of Modern Books.

IV. An ADDITIONAL CATALOGUE, consisting chiefly of the Works of Popular Authors, strongly rebound for Circulation in Literary Institutions and Public Libraries.

V. A CATALOGUE of WORKS of the BEST AUTHORS, in Ornamental Bindings, adapted for Gentlemen's Libraries or Drawing-room Tables and for Wedding or Birthday Presents and School Prizes.

All the Books in Circulation, or on Sale, at MUDIE'S SELECT LIBRARY may also be obtained, with the least possible delay, by all Subscribers to

MUDIE'S LIBRARY, BARTON ARCADE, MANCHESTER,

And (by order) from all Booksellers in connection with the Library.

MUDIE'S SELECT LIBRARY,

NEW OXFORD STREET, LONDON.

CITY OFFICE: 2, KING STREET, CHEAPSIDE.

WEIR'S 55s. SEWING MACHINE for Families; GLOBE, 42s.; WEIR'S PATENT SHUTTLE LOCK-STITCH MACHINES COMET, 84s.; ZEPHYR, 84s. Hand or Foot. Machines Exchanged. Month's free trial. Easy terms of payment. Carriage paid. Samples, &c., free.

J. G. WEIR, 2, Carlisle-street, Soho-square, W.

RUPTURES.

BY HER MAJESTY'S ROYAL LETTERS PATENT.

WHITE'S MOC-MAIN PATENT LEVER TRUSS COMPANY, LIMITED.

WHITE'S MOC-MAIN LEVER TRUSS requiring no steel spring round the body, is recommended for the following peculiarities and advantages:—1st. Facility of application; 2nd. Perfect freedom from liability to chafe or excoriate; 3rd. It may be worn with equal comfort in any position of the body, by night or day; 4th. It admits of every kind of exercise without the slightest inconvenience to the wearer, and is perfectly concealed from observation.

"We do not hesitate to give to this invention our unqualified approbation; and we strenuously advise the use of it to all those who stand in need of that protection, which they cannot so fully, nor with the same comfort, obtain from any other apparatus or truss as from that which we have the highest satisfaction in thus recommending."—*Church and State Gazette*.

Recommended by the following eminent Surgeons:—Sir William Fergusson, Bart., F.R.S., Professor of Surgery in King's College, Surgeon to King's College Hospital, &c.; C. G. Guthrie, Esq., Surgeon to the Royal Westminster Ophthalmic Hospital; W. Bowman, Esq., F.R.S., Assistant-Surgeon to King's College Hospital; T. Callaway, Esq., Senior Assistant-Surgeon to Guy's Hospital; W. Coulson, Esq., F.R.S., Surgeon to the Magdalen Hospital; T. Blizard Curling, Esq., F.R.C.S., Surgeon to the London Hospital; W. J. Fisher, Esq., Surgeon-in-Chief to the Metropolitan Police Force; Aston Key, Esq., Surgeon to Prince Albert; Robert Liston, Esq., F.R.S.; James Luke, Esq., Surgeon to the London Truss Society; Erasmus Wilson, Esq., F.R.S.; and many others.

A Descriptive Circular may be had by post, and the Truss (which cannot fail to fit) can be forwarded by post, on sending the circumference of the body, two inches below the hips, to the Manufacturer.

Mr. WHITE, 228, PICCADILLY, LONDON.

Price of a Single Truss, 16s., 21s., 26s. 6d., and 31s. 6d. Postage, free.

Price of a Double Truss, 31s. 6d., 42s., and 52s. 6d., Postage, free.

Price of an Umbilical Truss, 42s. and 52s. Postage, free.

Post Office Orders to be made payable to John White, Post Office, Piccadilly.

NEW PATENT

ELASTIC STOCKINGS, KNEE-CAPS, &c.

The material of which these are made is recommended by the Faculty as being peculiarly elastic and compressible, and the best invention for giving efficient and permanent support in all cases of WEAKNESS and swelling of the LEGS, VARICOSE VEINS, SPRAINS, &c. It is porous, light in texture, and inexpensive, and is drawn on like an ordinary stocking. Price 4s. 6d., 7s. 6d., 10s., and 15s. each. Postage, free.

John White, Manufacturer, 228, Piccadilly, London.

THE QUARTERLY REVIEW, No. 288, is published THIS DAY.

CONTENTS:

- I. ODILON-BARROT.
- II. HISTORY OF THE MONGOLS.
- III. CÆSARISM, ROMANISM, SOCIALISM.
- IV. CARRIAGES, ROADS, AND COACHES.
- V. CONTEMPORARY ITALIAN POETS.
- VI. LOBSTER, CRAB, AND OYSTER FISHERIES.
- VII. ALFRED AUSTIN'S POEMS.
- VIII. THE NEW REPUBLIC AND MODERN PHILOSOPHERS.
- IX. ORDINATION AND CONFESSION.
- X. THE LIBERAL PARTY AND FOREIGN POLITICS.

JOHN MURRAY, Albemarle-street.

Now ready, in Two Vols., 8vo, price 21s.

GROWTH of the SPIRIT of CHRISTIANITY from the FIRST CENTURY to the DAWN of the LUTHERAN ERA. By the Rev. GEORGE MATHESON, M.A., B.D., Author of "Aids to the Study of German Theology."

Now ready, in Demy 8vo, price 6s.

A TREATISE on the INSPIRATION of the HOLY SCRIPTURES. By the Rev. Prof. ELLIOTT. Edinburgh: T. & T. Clark, and all Booksellers.

Just published, price 6d.

THE CHURCH CRISIS of 1877. By J. GUINNESS ROGERS. Respectfully addressed to the Members of the Crovdon Church Congress. London: Elliot Stock, 62, Paternoster-row.

WATER BAPTISM and the LAST SUPPER VIEWED in RELATION to RITUALISM. By JOSEPH COOPER. Second Edition, with Additions. Price Sixpence, post free.

London: Saml. Harris & Co., 5, Bishopsgate Without, E.C.

ROBERT COCKS and CO.'S MUSICAL BOX. Caprice for the Pianoforte. By I. LIEBICH (the first he composed), and performed by him at the Queen's Concert Rooms, Hanover-square, and twice encored. Free by post for 24 stamps.

"An agreeable and clever piece, which is very popular amongst amateurs."—*Vide Musical World*.

A FRAGMENT from MENDELSSOHN, arranged for the Pianoforte by C. A. CASPAR, 4s. post free, 24 stamps.

SO FAR AWAY. Song. By J. ROECKEL, and one of his happiest efforts. Also his new song, "Unforgotten Days." Each post free for 18 stamps.

HAMILTON'S MODERN INSTRUCTIONS for the PIANOFORTE. 1146 h Edition. This popular and standard book has been thoroughly modernised, and will now be found much more progressive. It begins at the lowest step of the ladder. Every little lesson has been carefully fingered and arranged, with a view to the position of the hand, and in the order of difficulty with reference to the Keys. Solo duets have been added, and the part for the pupil placed over that for the teacher, in order further to explain the time-table. The improvements of the book will be found both practical and useful, and calculated to strengthen its position and increase its world-wide popularity. Post free for 28 stamps.

London: Robert Cocks and Co., New Burlington-street.

PERRY and CO.'S AMERICAN DRAWING SLATE.—The Tammany Bank. The Novelty Bank. The Rotating Transparent Slate. Stationers' Hardware.—Wholesale and Export, 19 and 20, Holborn-viaduct, London.

PERRY and CO.'S LAST NOVELTY.—The HOLBORN VIADUCT PEN.—This Pen is certainly the best ever offered to the Public at the price—viz., 1s., per gross. Sold by all Stationers.—Wholesale and Export, 19 and 20, Holborn-viaduct, London.

PERRY and CO.'S PATENT MANUGRAPH, capable of giving fifty copies from a single original letter, drawing, sketch, plan, &c. The copies are taken in an ordinary copying press by a process so simple that any boy or girl can work it. Price, with ink and supply of paper, letter size, 17s. 6d. Sold by Booksellers and Stationers.—Wholesale, 19 and 20, Holborn-viaduct.

PERRY and CO.'S Best Quality J PENS, 1s. 6d. per gross; Perry and Co.'s Raven Black J Pens, 1s. 6d. per gross; Perry and Co.'s Gilt J Pens, 3s. per gross. These Pens are well known for the soft and easy nature of their writing. Sold by all Stationers.

PERRY and CO.'S UNIVERSAL SCHOOL PENS, for Large, Round, or Small Hand, One Shilling per gross. Superior Qualities of School Pens, 2s. 6d., 3s. 6d. per gross. These Pens are well worth the attention of all Schools, and they can be ordered through any Stationer.

PERRY and CO.'S PATENT COPYING INK PENCIL for Writing and Copying Letters without the use of Inkstand, Pen, or Copying Press, 6d. each, or post free 7d. Box of Leads, 6d. each. Sold by Stationers.

PERRY and CO.'S ILLUSTRATED PRICE CURRENT, containing more than 500 Woodcuts of ARTICLES suitable for SALE by Stationers and Fancy Repositories. Post free on receipt of trade card and 6d. in stamps.

PERRY and CO., Sole Makers and Vendors of the STOCKWELL CIGAR LIGHTER.—This clever and useful invention is now Ready for Sale, price 2s. Sold by all Tobacconists.—Wholesale, 19 and 20, Holborn-viaduct, London.

THE RELIGIOUS TRACT SOCIETY'S NEW PUBLICATIONS.

English Pictures, drawn with Pen and Pencil. By the Rev. SAMUEL MANNING, LL.D., and the Rev. S. G. GREEN, D.D. With Coloured Frontispiece and numerous Wood Engravings. Imperial 8vo, handsomely bound, gilt edges, 8s.

Grounds of Christian Hope: a Sketch of the Evidences of Christianity. By STANLEY LEATHES, M.A., Prebendary of St. Paul's; Professor of Hebrew, King's College. Crown 8vo, 4s. 6d., cloth.

The Home Naturalist; or, Practical Instructions for Collecting, Arranging, and Preserving all kinds of Natural Objects, chiefly designed to assist Amateurs. By HARLAND COULTAS, late Lecturer on Botany at the School of Medicine, Charing Cross Hospital. Profusely Illustrated with Fine Engravings. Imperial 16mo, 4s., cloth boards, gilt edges.

Meditations on the Miracles of Christ. Second Series. By the Very Rev. J. S. HOWSON, Dean of Chester. Crown 8vo, 3s., cloth, red edges.

Seventeen Years in the Yoruba Country: Memorials of Anna Hinderer, wife of the Rev. David Hinderer, C. M. S. Missionary in Western Africa. With an Introduction by RICHARD B. HONE, M.A., Archdeacon of Worcester. New Edition. Crown 8vo, with Steel Portrait and Wood Engravings, 3s., cloth boards.

The Mission of the Apostles: a Sermon preached by the Rev. EUGENE BERSIER, on the Opening of the "Eglise de l'Etoile" at Paris. Translated from the French by AMELIA GURNEY. 6d., cloth.

The Sale of Callowfields. By Mrs. PROSSER, Author of "The Cheery Chime of Garth," "Original Fables," &c. With Illustrations. Crown 8vo, 2s. 6d., cloth boards.

Little Mike's Charge. By the Author of "The Travelling Sixpence," &c. Monthly Volume for the Young. No. 77. With Illustrations. 1s., cloth boards; 1s. 6d., extra gilt edges.

The Land of the Mammoth; or, a Boy's Arctic Adventures Three Hundred Years Ago. By the Author of "The Realm of the Ice King," &c. With Illustrations. Small crown 8vo, 1s. 6d., cloth boards.

Josey the Runaway; or, Beware of Bad Company. New Edition in Enlarged Series. With Illustrations. 1s. 6d., cloth boards.

Harrison Weir's Animal Pictures for Children.—IN THE WOODS and ON THE FARM. Each Book contains Six Large Pictures from Original Sketches. Beautifully printed in Oil Colours. 1s. each; 2s. each, mounted on linen.

Illuminated Texts. Packet M. A new packet of 20 brightly coloured Texts. 4d. per packet.

The Kings and Queens of England: Twelve large Cards, with Portrait and Historic Scenes. Beautifully printed in Colours. Redneed to 1s.

The People's Almanack for 1878. One Penny. Imperial 8vo, Large Page Engravings. Containing matters necessary to be known by all Classes.

This Almanack is specially adapted for localisation by Purchasers printing their own wrappers, containing Notices of Services, Business Advertisements, &c.

Natural History Pictures. Beautifully printed in Oil Colours, after Drawings by Harrison Weir. With descriptive Letterpress, in Large Type. Thirty-six Pictures. Each on a Sheet of stout paper, size 12 by 18 inches. Specially suited for Schools and Cottage Walls. 2d. each.

Also, Mounted on Cardboard and Varnished, with Eyelets and Tape for hanging. 8d. each.

Or in Three Sets of Twelve Pictures each in a Wrapper, and Mounted on a Roller with cord. 2s. 6d. each set.

RECENT PUBLICATIONS.

The Pocket Paragraph Bible.—The Holy Bible according to the Authorised Version. Newly arranged in Paragraphs and Sections, with a Preface and Marginal Notes, containing improved renderings of many words and Passages, &c. also References to parallel and illustrative Texts, Chronological Tables and Coloured Maps. Carefully printed on fine paper by Messrs. Eyre and Spottiswoode. Cloth boards, sprinkled edges, 4s.; Roan, with gilt edges, 5s.; Persian, calf grained, gilt edges, 6s. 6d.; Morocco, limp, circuit, gilt edges, 7s.; Best Morocco, limp, circuit, gilt edges, 10s. 6d.; Morocco, plain, gilt edges, 7s. 6d.; Morocco, extra, medium quality, gilt edges, 9s.; Best Morocco, extra, gilt edges, 10s.

"Of a convenient size—a most recommendable edition."—*Athenæum*.

"We very earnestly commend this edition of the Paragraph Bible."—*British Quarterly Review*.

American Pictures, drawn with Pen and Pencil. By the Rev. SAMUEL MANNING, LL.D., author of "Swiss Pictures," "Those Holy Fields," &c. Profusely Illustrated by the best Artists. Imperial 8vo. Handsomely bound, gilt edges, 8s.

"A very interesting and entertaining volume."—*Spectator*. "Copiously and cleverly illustrated and pleasantly written."—*Daily News*.

A Peep behind the Scenes. By Mrs. WALTON, Author of "Christie's Old Organ; or, Home Sweet Home," "Little Dot," &c. With Engravings by Wynmper. Crown 8vo, 3s. 6d., cloth boards, gilt edges.

"One of the sweetest and most gracious tales ever written—full of Gospel and full of life."—*Sword and Trowel*.

Bible Pictures for our Pets. A Sunday Companion to "Pictures for our Pets." With large Illustrations, drawn by Selous, Staniland, Webb, Watson, Harrison Weir, Downard, Doré, and other well-known artists. Quarto. Each part complete in itself. Part I. OLD TESTAMENT PICTURES. Part II. NEW TESTAMENT PICTURES. In ornamental boards, with cloth backs 2s. each part. Complete in one volume, 4s., handsomely bound, with medallion on side, gilt edges.

"Charmingly illustrated; few little ones will resist the fascination of the Scripture lessons thus presented to them."—*Christian World*.

"Very suitable for a birthday present."—*Weekly Review*.

LONDON:

56, PATERNOSTER ROW; AND OF ALL BOOKSELLERS.

THE MOST APPROPRIATE GIFT-BOOK.
TWENTY-SECOND EDITION.

In Two Volumes, cloth, 24s.; morocco, £2 2s.

**DR. FARRAR'S
LIFE OF CHRIST.**

"Dr. Farrar has produced a book fitted alike for the general reader and for the scholar, which throws a flood of light upon the Gospel narrative, in which, moreover, difficulties alleged or real are grappled with in a manly, conscientious, Christian spirit. I can conceive FEW MORE APPROPRIATE GIFTS at this season."—*Western Morning News*.

Cassell, Petter, & Galpin, London; and all Booksellers.

THE
**NOVEMBER PART
OF
THE QUIVER,**

Published October 25,

PRICE 6d.,

Forms the FIRST PART of a NEW VOLUME, in which the following, amongst numerous other Valuable Works, will appear:—

I.
Old Testament Parables. By the Rev. CANON BARRY, D.D.

II.
The Last Words of the Books of God. By the Rev. BOYD CARPENTER, M.A.

III.
Early Pilgrims; their Call, their Journeying, and their Rest. By the Rev. T. M. MORRIS.

IV.
Underground and Waterside Mission to Quarrymen, Dock-labourers, Emigrants, etc. By THOMAS ARCHER.

V.
In Christ. By the Rev. GORDON CALTHEOP, M.A.

VI.
Out-of-the-Way Papers. By the Rev. ARTHUR BROWN.

VII.
The Favourite Resting-places of Our Saviour and the Places of His Seclusion. By the Rev. Prebendary CHADWICK, B.D.

VIII.
Hymns of the Church of Christ, Favourite Hymns, with Original Music by Standard Composers.

IX.
More than Conqueror. A New Serial Story. By the Author of "Tried," "One Life Only," etc.

Other Very Important and Interesting Papers. By the Right Rev. the LORD BISHOP of ROCHESTER: the Rev. CANON FARRAR, D.D., F.R.S.; the Rev. CANON BARRY, D.D., D.C.L.; the Rev. DANIEL MOORE, M.A.; the Rev. CANON ELLIOTT, B.D.; the Rev. H. ALLEN, D.D.; the Rev. WILLIAM HANNA, D.D., LL.D.

Scripture Lessons for School and Home—"The Quiver" Bible Class—Stories for the Young, &c., &c., &c.

. Orders should be given AT ONCE for
"THE QUIVER" FOR NOVEMBER.
Price 6d.

Cassell, Petter, & Galpin, London; and all Booksellers.

NOW READY, PRICE 7s. 6d.

THE QUIVER VOLUME FOR 1877.

CONTAINING UPWARDS OF

300 ORIGINAL CONTRIBUTIONS,

Consisting of Devotional and General Papers, Short Stories and Poems, by eminent Divines and popular Writers, and 100 HIGH-CLASS ILLUSTRATIONS.

Cassell, Petter, & Galpin, London; and all Booksellers.

PART I, READY OCTOBER 25, PRICE 6d., OF

The NEW ISSUE of
**CASSELL'S FOXE'S BOOK
OF MARTYRS.**

With about 200 Illustrations by G. H. THOMAS, SIR JOHN GILBERT, G. DU MAURIER, J. D. WATSON, A. B. HOUGHTON, W. SMALL, A. PASQUIER, R. BARNES, M. E. EDWARDS, T. MORTEN, &c. Engraved by W. L. THOMAS.

Cassell, Petter, & Galpin, Ludgate Hill, London; and all Booksellers.

RICHARD BENTLEY & SON'S
LITERARY ANNOUNCEMENTS.

The HISTORY of ANTIQUITY.

Translated from the German of Prof. MAX DUNCKER by EVELYN ABBOTT, M.A., of Balliol College, Oxford. Demy 8vo, 21s.

The First Volume containing

Book I. EGYPT. Book II. The SEMITIC NATIONS.

LONDON in the JACOBITE TIMES.

By Dr. DORAN, F.S.A., Author of "Lives of the Queens of England of the House of Hanover," &c. 2 vols., demy 8vo.

AMONG the SPANISH PEOPLE. By

the Rev. HUGH JAMES ROSE, English Chaplain of Jerez and Cadix, Author of "Untrodden Spain," &c. 2 vols., large crown 8vo.

TENT WORK in PALESTINE. By

Lieut. CONDER, R.E. 2 vols. 8vo, with Illustrations.

The LIFE of PIUS IX. By Thomas

ADOLPHUS TROLLOPE. 2 vols. demy 8vo.

THROUGH HOLLAND; or, Dutch

Towns and Customs. By CHARLES W. WOOD. 1 vol. demy 8vo, with 56 Illustrations.

MEMOIRS of MADAME DE STAAL

(Mademoiselle DE LAUNAY). From the Original by SELINA BATHURST. 1 vol. demy 8vo.

FIVE YEARS' PENAL SERVITUDE.

By ONE WHO ENDURED IT. Crown 8vo.

A BOOK of MUSICAL ANECDOTE.

Collected from every available source by FREDERICK CROWEST, Author of "The Great Tone Poets," 2 vols. crown 8vo.

The LIFE of THEODORE EDWARD

HOOK. By RICHARD H. DALTON BARHAM. New Edition, crown 8vo, 6s. Forming a New Volume of the "Burlington Library."

Messrs. BENTLEY will also publish, early in the Season, NEW WORKS OF FICTION by Lady GEORGIANA FULLERTON, by the AUTHORESS of "Comin' Thro' the Rye," by Mrs. ANNIE EDWARDES, by Miss FLORENCE MONTGOMERY, by Miss MARIA M. GRANT, by Miss ANNA H. DRURY, by Mr. CHARLES GIBBON, by Mr. FRED. WEDMORE, by Mr. ROBT. BLACK, and the Hon. LEWIS WINGFIELD.

NEW WORKS OF FICTION,

NOW READY.

A BLUE STOCKING. By Mrs. ANNIE EDWARDES, Author of "Leah: a Woman of Fashion," "Ought We to Visit Her?" &c. Crown 8vo.

SISTER NATALIE. By Mrs. Augustus

CRAVEN, Author of "A Sister's Story," &c. Translated by Lady GEORGIANA FULLERTON. 2 vols. crown 8vo.

The Hon. MISS FERRARD. By the

Author of "Hogan, M.P." 3 vols. crown 8vo.

"The novel is to be recommended as doubly worth reading, for its pictures of Irish manners are as entertaining as the story itself."—*Saturday Review*.

The Second Edition of

UNDER a CHARM. By Ernest

WERNER, Author of "Success: and How He Won it." Translated by CHRISTINA TYRRELL. 3 vols. crown 8vo.

"Under a Charm" is the best German novel we have read for some years, and one of the best translations from the German we have ever read."—*Academy*.

An EVERYDAY HEROINE. Founded

on the Dutch of J. J. CREMER. By ALBERT D. VANDAM. 3 vols. crown 8vo.

The Second Edition of

WON! By the Author of "Jennie of

the Prince's," 3 vols., crown 8vo, is ready to-day.

RICHARD BENTLEY & SON,

Publishers in Ordinary to Her Majesty the Queen.

Critical and Explanatory.
BIBLICAL COMMENTARIES

PUBLISHED BY

WILLIAM COLLINS, SONS, AND CO.

"I must also add to the list a COMMENTARY, CRITICAL, EXPERIMENTAL, AND PRACTICAL, ON THE OLD AND NEW TESTAMENTS. Of this I have a very high opinion. It is the joint work of Dr. Jamieson, A. R. Fausset, and Dr. David Brown. It is to some extent a compilation and condensation of other men's thoughts, but it is sufficiently original to claim a place in every minister's library; indeed, it contains so great a variety of information, that if a man had no other exposition he would find himself at no great loss if he possessed this and used it diligently."—*See COMMENTING and COMMENTARIES*, by C. H. SPURGEON, p. 20.

THE

LIBRARY COMMENTARY,

Critical, Experimental, and Practical,

ON THE OLD AND NEW TESTAMENTS.

BY THE

Rev. Dr. JAMIESON, Glasgow; Rev. A. R. FAUSSET, York; and Rev. Dr. D. BROWN, Aberdeen.

Six Vols., medium 8vo, cloth, lettered ... £3 12 0

Or Separately, as under:—

Vol. I. GENESIS TO DEUTERONOMY. 8vo, cloth ...	0 14 0
Vol. II. JOSHUA TO ESTHER. 8vo, cloth ...	0 14 0
Vol. III. JOB TO ISAIAH. 8vo, cloth ...	0 14 0
Vol. IV. JEREMIAH TO MALACHI. 8vo, cloth ...	0 14 0
Vol. V. MATTHEW TO JOHN. 8vo, cloth ...	0 14 0
Vol. VI. ACTS TO REVELATION. 8vo, cloth ...	0 11 0
Half bound morocco, gilt edges, 6 vols. ...	4 16 0
Half bound calf, red edges, 6 vols. ...	4 16 0
Turkey morocco, flexible, gilt edges, 6 vols. ...	6 0 0

"We have no hesitation in commending this Commentary as one of the best, whether for clergymen or laymen, for critical or practical purposes, with which we are acquainted."—*Daily Review*.

"We are of opinion that Dr. Brown's is the best Explanatory Commentary on the Gospels for English readers that has yet appeared."—*Nonconformist*.

"We commend it to our readers with peculiar earnestness. It is beautifully printed and wondrously cheap."—*Freeman*.

THE

STUDENTS' COMMENTARY,

With Text in Full, Critical, and Explanatory.

By JAMIESON, FAUSSET, and BROWN.

In Four Vols., fcap. 8vo, cloth ... 0 14 0

Or Separately, as under:—

OLD TESTAMENT, GENESIS TO ESTHER. Fcap. cloth ...	0 3 6
— JOB TO MALACHI. Fcap. cloth ...	0 3 6
NEW TESTAMENT, MATTHEW TO ROMANS. Fcap. cloth ...	0 3 6
— CORINTHIANS TO REVELATION. Fcap. cloth ...	0 3 6
Half bound morocco, gilt edges, 4 vols. ...	1 3 0
Half bound calf, red edges, 4 vols. ...	1 3 0

Also Four Volumes Bound in Two, as under:—

Half bound morocco, gilt edges ...	1 0 0
Turkey morocco, circuit, gilt edges ...	1 7 0

"This edition will be prized by our common people above any other Commentary that has ever been issued from the press."—Rev. Principal CANDLISH, Edinburgh.

THE

PORTABLE COMMENTARY,

Critical and Explanatory, without the Text.

By JAMIESON, FAUSSET, and BROWN.

Two Vols., post 8vo, cloth ... 0 15 0

Or Separately, as under:—

OLD TESTAMENT, GENESIS TO MALACHI. 8vo, cloth ...	0 7 6
NEW TESTAMENT, MATTHEW TO REVELATION. 8vo, cloth ...	0 7 6
Half bound morocco, gilt edges, 2 vols. ...	1 0 0
Half bound calf, gilt edges, 2 vols. ...	1 0 0
Turkey morocco, gilt edges, 2 vols. ...	1 3 0
Turkey morocco, circuit, gilt edges, 2 vols. ...	1 7 0

"The 'Portable Commentary,' two volumes, cloth, for fifteen shillings, contains the critical and explanatory remarks of Messrs. Jamieson, Fausset, and Brown, without the text, and consequently is all the cheaper for the student to buy. It is too condensed to be all that one could wish for; but still it is wonderfully full of matter for the price, and will serve a poor man's turn exceedingly well till he can afford to buy the 'Library Commentary,' which is a book for Doctors of Divinity and others who have complete libraries; in fact, a standard work, and invaluable."—C. H. SPURGEON, in *Sword and Trowel*.

ALSO RECENTLY PUBLISHED,

Extra fcap. 8vo, cloth, with Map, price 2s.,

HISTORY of the OTTOMAN EMPIRE in EUROPE. By SUTHERLAND MENZIES, Author of "History of France." With Coloured Map and Numerous Illustrations.

Extra fcap., 8vo, cloth, with Index, price 2s.,

HISTORY of EUROPE DURING the MIDDLE AGES. By SUTHERLAND MENZIES. With Coloured Map and Numerous Illustrations.

Extra fcap. 8vo, cloth, with Index, price 2s. 6d.,

HISTORY of LATIN LITERATURE. From B.C. 753 to A.D. 840. By LEONHARD SCHMITZ, LL.D., Classical Examiner University of London, and Author of "Latin Grammar," "History of England," &c., &c.

WILLIAM COLLINS, SONS, AND CO.,
LONDON, GLASGOW, AND EDINBURGH.

Published by W. R. WILLCOX, at No. 12, Bouverie Street, London; and Printed by R. K. BURT and Co., Wine Office Court, Fleet Street, London.—Wednesday, October 17, 1877.

SUPPLEMENT TO THE NONCONFORMIST.

VOL. XXXVIII.—NEW SERIES, No. 1665.

LONDON: WEDNESDAY, OCT. 17, 1877.

GRATIS.

"ON THE APPLICATION OF RELIGION TO POLITICS."

The above is the title of the address delivered by Henry Richard, Esq., M.P., the chairman for the current year, at the Autumnal Session of the Congregational Union, opened at Leicester yesterday morning. He commenced by assuming that in the belief of professing Christians the principles of Christianity could be, or ought to be, applied to communities as well as to individuals. The advocates of civil establishments of religion maintained that this could best be done by wedding together Church and State, under which arrangement the Church consecrated or sanctified the State. This principle could not easily be understood by simple minds.

Is it the appointment of all the primary pastors of the Church by political influence, and very often for political reasons? Is it the presence of the bishops in the House of Lords? Is it the sale by Government departments of the cure of souls in open market? Is it the system of enforced subscription under which there are 20,000 men who have solemnly sworn to the same articles of faith, though holding every variety of theological belief, from Rationalism to pure Popery, and who are forced to palter with truth by modes of interpretation, which, in regard to legal or commercial transactions, would be felt utterly to corrupt integrity, and destroy all trust between man and man?

But they were told that by virtue of this alliance England became a Christian nation, seeing that there was thereby a national recognition of Christianity. What was meant by a national recognition of Christianity?

Does it mean that our national policy is to be moulded and guided according to the principles and precepts of Christianity? Not at all. For it is notorious that when this notion was in its palmyest ascendancy in this country, and by the very men who were its loudest asserters, a course of legislation and government was habitually pursued, which was in daring defiance of all that Christianity prescribes and inculcates. The recognition of Christianity consists in certain outward and ceremonious observances, a sort of peppercorn rent of acknowledgment publicly paid to the Supreme, for which, in return, we are to expect His patronage and protection for our national interests. I have the strongest conviction that, instead of advancing the cause of religion, the idea of national Christianity, expressed by certain official acts, is one beneath which the most deadly and dangerous delusion lurks. This corporate and official religionism is not only made to do duty in place of personal religion, but it is used as a cloak under which gross acts of national iniquity may be perpetrated, which we seem to think will be condoned because we honour God by such national obeisance. A Christian nation! Yes, God grant that England may become more and more a Christian nation. But how? I know no other way than by becoming a nation of Christians. Yes, let us have by all means a national recognition of Christianity. But how, I ask again? Not by putting Christianity into an Act of Parliament. Not by formal and outward acts of homage, as part of a public pageant. No! but by imbuing the national sentiment with a Christian spirit; by fashioning our public policy in accordance with Christian principle. What is the value of a formal acknowledgment made by the lip, or by certain acts of pompous ceremony, when all that may consist with a policy, which is in utter contempt of the essential principles of that very religion to which this elaborate reverence is rendered, with unequal and oppressive laws, with unjust wars, with restless and reckless aggression on, and confiscation of, the rights and territories of other nations, with a policy of ambition, selfishness, and greed!

Had Christianity any real life and power in these days by which it could act upon man and society?

This is denied in some quarters with considerable emphasis. We are told that it has become superannuated and effete, and that we must look elsewhere for the vitalising influence which is henceforth to guide and mould the great communities of mankind. What is to come into its place is not yet quite clear, whether Agnosticism, or Positivism, or Darwinism, or Secularism. Well, heaven help the world if Christianity is to die, and these are the substitutes on which we are to hang the hopes and destinies of humanity. I don't believe that Christianity is dead or dying. Some of the ancient dogmas in which former generations of Christians embodied their conceptions of Christian truth may be dying, and perhaps it is time they should, and be buried out of sight. But whatever truth they contained will survive, and become incarnate in other forms, more adapted to the needs of the age.

But Christianity itself as a permeating and formative power, as a factor in the world's affairs, is not only alive, but, in my opinion, more living and powerful than it ever was before.

He need not refer merely to the hundreds of thousands of Christian organisations that exist in this land, and in all the lands of Christendom, each of them the centre of a considerable moral spiritual influence on surrounding society, and all of them working an enormous and complicated machinery of beneficence and charity; to the power of Christianity over personal character and life, though there were millions of men and women who were the very salt of the earth, whose whole higher existence was nourished by its doctrines, who lived, and laboured, and suffered, and died, guided by its light, and sustained by its inspiration; but he would ask them to look at the action of Christianity upon society, and to consider how much it was doing to elevate, to refine, to humanise our race. Let them think of the innumerable institutions of benevolence and charity scattered over the face of this and other Christian countries—for the poor, for the orphan, for the sick, for the ignorant, for the blind, for the crippled, for the idiot, for the insane, for the fallen, for the criminal, for every conceivable form of human sin and suffering, which were fed by the sympathy and compassion which Christianity begets; and then tell him if all this could be accomplished by a dead or dying religion. But he was afraid that in the sphere of national life and policy, the influence of Christianity had been far less operative and satisfactory. It had done much for the social state, but what had it done for national policy? It was in this direction they had still the greatest difficulty in defending their religion against the assaults of those who accused it of impotence or decay.

I remember being forcibly and not pleasantly struck by a passage in one of our quarterly reviews some years ago. "Europe," says the writer, "has yet to wait for a religion which shall exert any good influence over public measures. A distinguished foreigner, in his own consciousness a true Christian—whose name we could not properly here bring forward—on a recent day said, in a select circle, 'I begin to doubt whether Christianity has a future in the world.' 'Why so?' asked one present, in surprise at such an inquiry from such a quarter. 'Because,' he replied, 'neither in India nor in America, nor anywhere in Europe, does any of the governments called Christian—I do not say do what is right, but even affect and pretend to take the right, as understood and discerned by itself as the law of action. Whatever it was once, Christianity is now, in all the great concerns of nations, a mere ecclesiasticism, powerful for mischief, but helpless or useless for good. Therefore, I begin to doubt whether it has a future; for if it cannot become anything better than it is, it has no right to a future in God's world.'

Without sharing in these sceptical and desponding views—for he had no hope for the future of this world that was not connected with Christianity—he could not help feeling that in such utterances as this there was enough of truth to afford just ground for bitter humiliation, and no little alarm. He would like to try to illustrate the truth that in no country in the world had Christianity been yet fully applied to politics by reference to three things—first, the history of slavery; secondly, the conduct of Christian States towards aboriginal tribes and non-Christian nations; and thirdly, the state of feeling which existed as respects war.

In dealing with the first question, the Chairman remarked that while there was nothing in the Gospel expressly condemning slavery, it was in flagrant violation of the whole spirit of Christianity. But the Christians of the first ages had not the courage to apply the principles of the Gospel to the sinister institution they had inherited from Paganism, though even at that period something was done under its influence to mitigate the lot of the slaves, and though their manumission was encouraged by the clergy. Still it happened, as Dean Milman shows, that servitude, though so utterly at variance with the genius of the Gospel, lived on in a modified form in Western Europe down almost to our own time—for only lately it was abolished in Russia. The speaker then referred to the history of the African slave-trade, and the system of slavery which grew out of it in the New World, as an infinitely more painful illustration of the unfaithfulness of Christians to their own creed.

Into that fair region the natives of Christendom introduced slavery, and that by a kind of traffic which surpassed in atrocity and horror all that had been known in Pagan times and Pagan lands; and it is a well-established fact that the slaves were thrust on the North American colonies in defiance of laws passed by the colonial legislatures, and against the earnest and repeated remonstrances of the colonists. It was a matter of endless astonishment how for two centuries British Christianity could have tolerated this infamous traffic, although it must not be forgotten that eventually and distinctly it was British Christianity that abolished slavery and the slave-trade. It was not without some pride that he recalled the declaration once made by Earl Russell, that it was the Nonconformists of England who carried the abolition of slavery. The speaker then referred to the gradual development of the institution which England had forced on the reluctant American colonists, and how the original abhorrence of slavery gave way, first to plausible apology, then to bold vindication, and finally to the most glowing admiration and eulogy of "the domestic institution." There was no more painful passage in ecclesiastical history than that which recorded the attitude of the American Church and its ministers towards slavery. The Southern clergy boldly justified and advocated it; the Northern clergy either joined in its defence or kept a guilty silence, holding aloof from, and looking askance upon, the small body of heroic men and women who were lifting their voice against the great iniquity that was so grossly dishonouring God's Gospel of love and liberty. Dearly had they to pay for their unfaithfulness:—

Is it conceivable that if the Christian Church in the States had from the first imbued the spirit of society with just views of the Gospel as the perfect law of liberty, and of slavery as its deadly antagonist, the system could have spread and grown to such enormous dimensions as it had at length attained? And even at the last can it be doubted, that if the teachers of the Gospel, not in a spirit of violent denunciation, but in a tone of brotherly remonstrance and persuasion, had earnestly and constantly brought the mighty moral power they wielded to bear on the conscience of the community, peaceable means might and would have been devised first to check the extension of slavery, and ultimately to put away the evil thing from their midst? But because they held their peace at that time, they were doomed to see the most gigantic civil war that ever mangled the face of any nation raging within their borders, until the whole country was deluged with blood.

Though he was glad that the accursed system had been brought to an end, his satisfaction was greatly diminished by the remembrance that it was destroyed not in the name of the Gospel, but in the name of the American Union—that the monster was destroyed not by "the sword that cometh out of the mouth of the Son of Man," the sword of the Spirit, which is the Word of God, but by the carnal weapons of war.

He now came to the second illustration of his topic—the treatment of aboriginal tribes, and non-Christian nations generally, by Christian States. It was a terrible chapter in the history of the human race:—

Look at the Spaniards in Mexico, Paraguay, and Peru. Look at the Portuguese in Brazil and India. Look at the Dutch in India and South Africa. Look at the French in Algeria. Look at the descendants of the Pilgrim Fathers in North America. Look at the conduct of the United States towards the Indians, and, alas! look at our own conduct in India, in China, in the West Indies, in South Africa. In the earliest stages of this history, the aborigines in some cases were scarcely treated as human beings at all, and in many cases those who invaded their shores, and usurped possession of their lands, seemed to have acted tacitly, if not avowedly, on the atrocious maxim laid down by one of the judges of the United States in regard to negroes, that black men or coloured men have no rights which white men are bound to respect. So terrible was the result, that in some parts of the world entire races have perished from the face of the earth, so that the language of Montgomery has been absolutely and literally true—

Down to the dust the wretched people past,
Like autumn foliage withering in the blast;
The whole race sunk beneath the oppressor's rod,
And left a blank amid the works of God.

Indeed, the effect has been such that the Christian nations have been driven to invent an imposing formula, half philosophical, and half theological, to try to quiet their own consciences, namely, that it is the will of Providence that the coloured races of

mankind should disappear before the face of the white man. But we must distrust these sweeping *ex post facto* maxims which human depravity invents as a justification for its own cruelty and greed, by throwing on Providence the responsibility of its own crimes. No, if these people have perished, they have perished not through the will of Providence, but through the wickedness of man. Besides which, it is becoming pretty clear that the coloured races in India, in China, in Japan, in South Africa, in the West Indies won't disappear before the face of the white man. We have to determine, therefore, what is to be our future conduct in regard to them. In the past, our Christianity has been utterly, deplorably at fault, so far as it has affected, or rather, failed to affect our national policy. I do not here speak of the missionary enterprise, though I do homage to it with all my heart and soul. But I am speaking of the application of Christianity to politics.

Mr. Richard then referred to the way in which we acquired, and for a long time governed, India, quoting the strong testimony of Lord Elgin on the subject—a diplomatist who could not be charged with being a peace fanatic or a sentimental philanthropist. Since the mutiny, India had been treated better, and with a deeper sense of responsibility; but our conduct towards China had been utterly unjustifiable from the first until now. The Western nations had presented themselves to the Chinese as Powers which, on trivial and sometimes utterly unrighteous quarrels, bullied their rulers, bombarded their cities with red-hot shot, slaughtered their children by the thousands, scattered havoc and desolation through their country, and imposed upon them conditions of peace most hurtful to the moral and material welfare of their people.

Is it not as eager and utterly unscrupulous traders, whose greed of gain is hardly qualified by one sentiment of kindness and respect for the people with whom they trade? Is it not as dealers in opium on the largest scale, who, in defiance of law, morals, and humanity, have insisted on deluging the country with a poisonous and seductive drug, which is carrying disease, demoralisation, and death among myriads of the unfortunate people? That one trade is enough to brand our Christianity with shame in the face of God and man. But who cares? Who lays the thing to heart? Is it not a profitable iniquity, that brings revenue to the Indian Exchequer? And so financial considerations are allowed to override all care for the health and morals of the people of China, for the reputation of our country before the face of the world, and for the honour of Christ's Gospel.

On the execrable principle that, in intercourse with heathen nations, we might do evil that good might come, many good men declined to entertain the question as to the justice or injustice of our wars in the East; or, if the injustice was too flagrant to be winked at, quietly reconciled their consciences to it by assuring themselves that it would probably tend to the furtherance of the Gospel; as though it were right to assign religious apologies for immoral acts; as though it were honourable for Christianity to have its interests pleaded in justification of unrighteous and sanguinary violence; as though it were safe for our country to pursue a course of spoliation and to shed innocent blood under cover of a pretext, which only aggravated its guilt by adding impiety to wrong, and prostituting sacred names into the accomplices of its own ambition.

His last illustration of the failure of professing Christians to apply their principles to politics would be the question of international war. Many of the early Christians shared the belief of the Society of Friends and other fanatics—of whom he (Mr. Richard) was one—as to the unlawfulness of all war to Christians. Many resisted military service, even at the expense of martyrdom, and Gibbon suggests this as one of the causes of the Diocletian persecution. It was also a curious fact that the converts among the heathen of our modern missionaries had by simple contact with the teaching of the Gospel, spontaneously adopted the same conclusion. Such was the testimony of Williams, and Moffat, and Pritchard, and Ellis, and Yates, and the Bishop of New Zealand, in regard to the people among whom they had been labouring. It must be said that for several centuries the Church did not wholly abdicate its function as the representative of the moral and spiritual influence, whose place it was to confront, and, if possible, subdue the brute violence of which war was the highest embodiment and expression. M. Guizot, in his "History of the Civilisation of Europe," dwells with great emphasis upon the service rendered by the Christian Church in the fourth and fifth centuries, by opposing the moral power with which it was invested against the deluge of material power with which society was inundated at the dissolution of the Roman Empire and the invasion of the barbarians. The speaker showed by historical references that a dim tradition lingered long in the Church that it was its func-

tion to be a peacemaker between the nations, and that at times international disputes were settled, or attempted to be settled, by the Councils, and sometimes by the mediation of the Pope, especially before the Papacy itself had become a temporal Power. But, unhappily, in process of time, ecclesiastics themselves became feudal lords, and instead of moderating the violence of others, began to take part in the fray, "till at length we come to the prince-bishop, or the feudal abbot, alternately with the helmet and the mitre on his head, the crozier and the lance in his hand, now in the field in front of his armed vassals, now on his throne in the Church in the midst of his chanting choir." Thus the protest of the Church against war first gradually died away into silence, and then was changed into strenuous vindication and advocacy, and even into violent encouragement and incitement. And thus, as Mr. Lecky says:—

"We may look in vain for any period since Constantine, in which the clergy as a body exerted themselves to repress the military spirit, or to prevent or abridge a particular war with an energy or a success the least comparable to what they displayed during several centuries in stimulating the fanaticism of the Crusaders, and in producing the atrocious massacres of the Albigenses, in embittering the religious wars that followed the Reformation. With the exception of Mahomedanism, no other religion has done so much to produce war as was done by the religious teachers of Christendom during several centuries."

And now at this moment, amid what was deemed the culminating glory of our Christian civilisation, he was afraid it must be acknowledged that at no time in the history of the world had the military spirit been in more triumphant ascendancy, or the voice of Christianity as a religion of peace been more practically ignored in the policy of States. What had been the recent history, and what was the present condition of the nations so-called civilised and Christian, looking only at the events of the last five-and-twenty years?

Has it not been this—that so far as they exist in their corporate capacity, as organised communities having relations to each other, by far the greater part of their time and attention, and of all the resources and energies they can command, have been absorbed in fighting or in preparing to fight? Within that period there have been at least six desolating and sanguinary wars within the circle of Christendom itself, without taking into account the present dreadful conflict still raging in the East of Europe or the many minor wars always carried on by Christian nations in Mexico, in China, in India, in Japan, in Abyssinia, in Ashantee, in Paraguay, and elsewhere. I believe it is no exaggeration to say that in these six wars two millions of men have been destroyed by the direct action of war itself, besides a very large number who must have perished afterwards from the wounds received, and the diseases contracted during the war. Who can estimate what is represented by these two millions of violent deaths? How much of vital force, of productive energy, how much capacity for usefulness and happiness has been thus untimely quenched; for you must remember that these were men in the prime and vigour of their lives, for the devouring monster War will accept as its victims only the picked men of society. How many of these young men thus mowed down by the cannon and the sword, and huddled like so much rubbish into bloody and premature graves, might have been endowed by God with glorious faculties to serve their country and their kind—

Hands that the rod of empire might have swayed,
Or tuned to ecstasy the living lyre.

and who can adequately apprehend the amount of suffering of every kind which these figures represent? Think of the men who have died amid the horror and desolation of the battle-field, shattered, mangled, mutilated in every form of which the human frame is capable, and left there, as we know from the testimony of eye-witnesses, for days and nights unaccompanied and weltering in their blood, without the presence of wife, or mother, or sister, or daughter to support the sinking head, to moisten the parched lips, to wipe the cold and clammy perspiration from the pale brow, without the presence of any Christian minister or friend to utter a word of consolation as the horror of great darkness was gathering around them on the verge of eternity! Who can conceive the long and lingering agony of others of these poor fellows in jolting ambulances, in ill-ventilated hospitals, with their wounds corrupting into gangrene, and their blood poisoned into fever. And then think of the prolonged and pining anguish of myriads of loving hearts, to whom these men were dear, for there was not one of these two millions who was not the centre of a small circle by whom he was cherished as the light of their life. But surely this is not all. There is another aspect of the question to which I scarcely dare allude, though in the presence of a body of Christian men and ministers it ought not to be omitted. I hardly know where we stand now on the questions of future life and future retribution. I suppose most of us here believe that there is a future life, that "after death is the judgment," and that some moral preparation is necessary for death

and judgment. But it is to me a matter of unspeakable perplexity and astonishment that when Christians—even those who hold a very positive and a very solemn creed on this subject—speak of the men who die in war, not a thought seems to be given to that awful "something after death," which the poet says "must give us pause." The only considerations taken into account are those connected with the physical sufferings and the loss of life, and the social and domestic bereavement involved, and these we are told must be cheerfully submitted to for the sake of some vague, contingent, problematical good that may arise out of the war. For aught we can infer when the sharp and terrible agony of the battle-field is over, all is over. But the future destiny of those who perish by the myriads, whose probation has been violently and prematurely ended, and who, fresh from the notorious depravity of too many soldiers' lives, were—

Cut off even in the blossom of their sins,
No reckoning made, but sent to their account
With all their imperfections on their head

—all this is passed over in dread and ominous silence.

Again, to come down to lower but not unimportant ground, the cost of these wars was absolutely staggering. He believed, after rather careful calculation on data taken from the highest authorities, that the money expenditure on wars of the last twenty-five years cannot amount to less than 2,400 millions of pounds sterling, and that did not include the loss to society from the waste and destruction of property, the interruption of industry, trade, and commerce, the depreciation of public securities, and the enormous permanent increase which these wars have occasioned in the military establishments of Europe. But there was something in war worse than even all this—its moral evil.

"War (says Dr. Channing) is the concentration of all human crime. Here is its distinguishing, accursed brand. Under its standard gather violence, malignity, rage, fraud, perfidy, rapacity, and lust. If it only slew man, it would do little. It turns man into a beast of prey. Nor is this all. There is also found in war a cold-hearted indifference to human miseries and wrongs, perhaps more striking than the bad passions it calls forth. To my mind, this contempt of human nature is singularly offensive. To hate expresses something like respect. But in war man treats his brother as nothing worth, sweeps away human multitudes as insects, tramples them down as grass, mocks at their rights, and does not deign a thought to their woes. The field of battle is a theatre got up at an immense cost, for the exhibition of crime on a grand scale. There the hell within the human breast blazes out fiercely and without disguise. A more fearful hell in any region of the world cannot well be conceived."

And then all the intervals of peace were spent in making preparations for future war.

It may be safely said that at this moment three-fourths of all the money extracted by taxation from the peoples of Europe is spent in paying the interest of debt contracted by former wars, or in maintaining enormous military establishments to be ready for future wars. A fashion of rivalry in armaments has set in, which has been going on, especially for the last fifty years, at such an accelerated ratio, that all Europe has been converted into one huge camp, and all the people of Europe may be divided into two classes, which may be designated beasts of prey and beasts of burden. It used to be maintained that the institution of standing armies was itself a sign of progressive civilisation, because, by setting aside a certain number of the inhabitants of a country for the profession of arms, it left the rest at liberty to follow the pursuits of industry and commerce and other occupations of civil life in security and peace. But by the system recently adopted by the Governments of Europe, we have gradually worked back again to a state of pure barbarism, and, instead of standing armies, we have armed nations. On this account it is very difficult to make an accurate numerical statement of European armaments, seeing that all the male population may be said to be trained to arms. The *Times*, in a recent article, talked of the armies as amounting to twelve millions. "A dozen millions of men," says the writer, "cannot be withdrawn from common industry and civil duties, and engaged in the most costly and destructive of all employments, except to the continual loss and hindrance of the whole people." No doubt in this calculation some of the various bodies of reserves that exist in all European countries must have been included. But I believe that it is no exaggeration to say, that the men actually under arms at any one time, and that on what is called a peace footing, cannot amount to less than five millions.

And at what a cost was this prodigious establishment maintained? He had made some very careful calculations on this subject, and believed if they take these three items—first, the actual money cost in direct taxation; secondly, the interest of the prodigious sums invested in means and munitions of war, such as arms, accoutrements, fortifications, ships of war, all of which are absolutely unproductive; and, thirdly, the most important item of all, the loss to society by the withdrawal of five millions

of able-bodied men from all the occupations of productive industry, that the total cost, at a very moderate estimate, could not be less than 500 millions sterling. And yet in spite of the heavy burdens thus laid upon the people, the Governments were wholly unable to meet the demand made upon them by this ruinous system. And so they pawned the interests of posterity to an unlimited extent by borrowing.—

Mr. Dudley Baxter, in his work on National Debts, has shown that the national indebtedness of Europe has increased within the last twenty-five years to the extent of 1,500 millions, that it amounts now to nearly 3,000 millions, 88 per cent. of which has been required for war and warlike preparations, and similar unproductive purposes. It is certainly a moderate estimate which would make the interest of these debts and the cost of their management to amount to 150 millions a year. If this be added to the 500 millions already stated as the cost in all ways of European armaments, we shall find a total of 650 millions annually taken from the capital and industry of nations for expense of past wars and the preparations for future wars. And may I here be permitted to borrow a few words from a speech I delivered in Parliament on the subject? "And what is the condition of the people in the various countries from which this prodigious sum is annually extracted for war purposes? That they are a wonderfully ingenious, energetic, industrious population is proved by the fact that they are not absolutely crushed beneath these burdens laid upon them by their Governments. But it is rather a melancholy reflection that, admirable as are the enterprise, invention, skill, and laborious industry of the producing classes in Europe, they are deprived of so large a proportion of the fruits of their labours by the perpetual drain made upon them to sustain this armed rivalry kept up by their rulers. Let us picture to ourselves these toiling millions over the whole face of Europe, from the Rock of Gibraltar to the Oural Mountains, and from the Shetland Islands to the Caucasus, swarming forth day by day to their labour, working ceaselessly from early morn to dewy eve, in the cultivation of the soil, in the production of fabrics, in the exchange of commodities, in mines, factories, forges, docks, workshops, warehouses, on railways, rivers, lakes, oceans; penetrating the bowels of the earth, subduing the stubbornness of brute matter, mastering the elements of nature, and making them subservient to human convenience and weal, and creating by all this a mass of wealth which might carry abundance and comfort to every one of their myriad homes. And then imagine the hand of power coming in and every year sweeping some 600 millions of the money so laboriously earned into the bottomless abyss of military expenditure.

Nor was this the worst. No tongue could adequately express the extent to which society in every European nation was morally corrupted by its standing armaments. The evidence was abundant, overwhelming, to prove that these establishments were everywhere the normal schools of immorality, fountains of physical and moral corruption to the community. The evil had grown to such appalling dimensions in our own country that the Government thought themselves driven to the necessity of checking it by peculiar and exceptional laws, which seemed to him nothing else than laws for regulating, licensing, and, by implication, at least, sanctioning vice. He would ask whether Christianity had nothing to say to this colossal fabric of folly and crime, which was casting its shadow over Europe? Must the Gospel of Peace be dumb in its presence, or only speak with bated breath and whispering humbleness? Was it credible that if the Christian Church had been faithful to its own high mission, such a state of things could now exist at the close of the nineteenth century of its history? After quoting a passage of great power from Dr. Arnold on the subject, Mr. Richard went on to say that to him also one of the saddest results of this condition of things was the fact that so flagrant was the inconsistency between the professions and practices of Christian nations on this subject, that they were driven to invent the most singular theories in order to reconcile the plain words of their Divine Master with what were called the rights of war. Some represented war not as the offspring of the human lusts that war in men's members, but as a peculiar process of justice—a very peculiar process of justice certainly. In the intervals of peace which Europe sometimes enjoys, good men set themselves to prove that war is no longer the brutal and barbarous thing it was, but that it is a sober, decorous, temperate display of righteous force, governed by the laws of nations, and controlled by sentiments of humanity. War in past times has been painted by the poet, the romancer, and, alas! too frequently, by the historian in glowing colours of admiration and eulogy. A halo of false glory has been thrown over its blood-stained brow. Its hideousness has been disguised by talk about honour and chivalry, and valour, and patriotism

and "other dainty terms of fratricide." What was the reality?

If you want to see what war is, look to the valley of the Danube, you may see what war is in the evil passions of every kind that are holding their carnival there, and converting earth into hell. You may see what it is, as you mark tens, and hundreds of thousands of men, made after the image of God, rushing together to tear and destroy each other with more than the fury of wild beasts. You may see what it is in the miserable crowds of innocent men, women, and children that are flying from their homes to periah, in too many instances by famine, and the pestilence which famine breeds. You may see what it is in devastated fields, where the bounty of Providence had blessed man with abundance, which now lies trampled into the mire, or remains rotting and ungathered, because the tide of war has rolled over the country. You will see what it is in the bombarded towns, in the sacked and desolate houses, in the burnt and battered villages, where a few of the unfortunate inhabitants may be seen prowling like famished wolves amid the ruins of their homes, to see if they can pick some morsel of food to save themselves from starvation. You may see what it is in the heaps of decaying human corpses that taint the air with corruption, or are eaten by dogs who won't be scared away from their loathsome feast. You may see what it is in the still sadder spectacle of scores and hundreds of wounded men lying for hours and days where they fell, with no eye to pity and no hand to succour, and sometimes slain in their wounds by men worse than wild beasts, who haunt the battle-field for plunder and spoil. You may see what it is in the strings of wretched Bulgarians hung around their homes by Turkish vengeance. You may see what it is in the revolting atrocities which these very Bulgarians themselves commit, goaded into savagery by centuries of oppression and recent experience of horrible barbarities perpetrated upon themselves or their friends. You may hear what war is in the wild cry of vengeance and fury, more terrible than the howl of the wolf or the roar of the lion as he springs on his prey, with which men hurl themselves into deadly strife—in the groans of the wounded, as they lie, mercilessly trampled beneath the feet of their comrades, or the prancing hoofs of horses that rush over them unheeded; in the shrieks of women, rushing with dishevelled hair and eyes starting out of their sockets in the agony of terror, as they flee from outrage worse than death before the face of brutal soldiers, drunk with blood and lust; in the piteous wails of little infants tossed on the points of bayonets, or nailed alive to the doors of their parents' houses. This is war. Yes; this is war. It is not the minister of justice; it is not the redresser of wrong; it is not the vindicator of right. To borrow Coleridge's words—

War is a monster all with blood defiled
That from the aged father tears his child;
A murderous fiend, by fiends adored,
Who slays the sire and starves the son,
The husband slays, and from her hoard,
Steals what his widow's toil hath won.
Plunders God's world of beauty, rends away
All safety from the night, all comfort from the day.
O God, scatter thou the men that delight in war!

Was there no hope of deliverance? Must the sword devour for ever? Must the nations of Christendom continue to groan under that terrible war system which was embarrassing their finances, grinding their people to the dust by taxation and compulsory military service, training their youth up in schools of profligacy and vice, and keeping them in a state of constant mutual terror and hatred, and jealousy, and irritation. He thought there was hope in the march of Christian civilisation; in the growth of constitutional government; in the gradual enlightenment of the people; in the steadfast efforts of a few enthusiasts who did not cease, in the face of a cynical and sceptical public, to press upon Governments and nations a better way of settling international disputes than by the wholesale and mutual murder of war. And, oh! how much of hope there would be if the Christian Church were to waken out of its apathy and rise to a sense of the high mission which might become hers as the peacemaker of the world.

I will venture to say this, that if all the ministers of Christ's Gospel of every Church in Christendom were with one voice, constantly, courageously, earnestly, to preach to the nations the truce of God, and refusing to be dazzled by the sinister glory of war, or to be deluded by its sophistical appeals to honour and patriotism were to denounce it, not merely as costly and cruel and barbarous, but as essentially and eternally un-Christian, another war would become impossible in Europe. As it is, it is difficult to get a hearing for the voice of peace. Men resent it almost as an affront. The war power has grown in Christendom into such gigantic stature, and assumes airs so insolent and domineering, and speaks in tones so loud and arrogant, that the Gospel is gagged or overpowered by its presence, where, indeed, it is not directly pressed into its service. I remember well, during the Indian Mutiny, when a hoarse cry for vengeance was resounding through India, and, alas! re-echoed from too many quarters in England, that one of our papers, after dwelling on the deep and bloody retribution that must be exacted from the natives,

added, "Christianity must be silenced until this business is finished," or words to that effect. And, virtually, the same thing is said during every war: "The doctrines you preach will do very well for the Millennium, but Christianity must be silenced until this business is finished." And the business is never finished, for—

What can war, but endless war still breed?

Every war leaves behind it the seeds of another war in the ambitious love of aggrandisement it has stirred in the heart of the victor, and the "study of revenge—immortal hate," in the heart of the vanquished. And if the voice of the Gospel of Peace is to be hushed until war has ceased, it may be hushed till the crack of doom.

Little more than a month ago I was sitting in the balcony of the Schweizerhof Hotel, at Lucerne, overlooking that glorious lake, which is no doubt familiar to many of you. The clouds had for some time been gathering around the rugged and frowning brow of Mount Pilatus, and gradually spread over the entire region. Presently, a sudden flash of lightning cleft the gloom, and the whole vast panorama that encircled the lake leaped into momentary light. Then the thunder tore the air with its sharp percussion, and was taken up and tossed from crag to crag, until it died away in resonant echoes far away among the hills. No one can understand the true grandeur of a thunderstorm who has not witnessed one amid these Alpine scenes, and heard the peals roll and reverberate among the mountains. But in the very midst of this sublime orchestra of nature, a company of soldiers came past, headed by a military band, playing one of those lilting, jingling measures to which the men are taught to walk, with their mechanical, monotonous tramp. With its squeaking and drumming sound it drowned the thunderstorm, and I could not help, in my impatience, exclaiming to myself, "Silence that discordant noise, that we may listen to the voice of God." And so it is that the noise of war—the blare of trumpet, the roar of cannon, the hoarse cry of menace and rage, the thunder of the captains, and the shouting, drowns to the ear of the world the still small voice of God's love and peace speaking through Christ. But it shall not be always thus. By the aid of Divine promise and prophecy strain forward your ear into the better coming time, and shall you not realise the poet's anticipation?—

Down the dark future through long generations,
These horrid sounds grow fainter and then cease,
And like a bell, with solemn sweet vibrations,
I hear once more the voice of Christ say "Peace!"
Peace! and no longer from its brazen portals
The blast of War's great organ shakes the skies;
But, beautiful as songs of the immortals,
The holy melodies of love shall rise.

OXFORD COUNTY MIDDLE-CLASS SCHOOL.

(HOWARD HOUSE SCHOOL, THAME).

The success of this School for thirty-six years arises from the fact that great attention is paid to subjects required in commercial life. Boys have excelled in good writing, arithmetic, French, book keeping, and mercantile correspondence. During the past year, 1876-7, all the candidates sent up from the School have passed the Local Examinations, Cambridge Local Examination, Dec., 1876, one Senior and five Juniors passed (three in honours and distinguished in four subjects). Oxford Local Examination, May, 1877, one Senior and two Juniors passed (one in II. Class). They passed collectively 107 out of 108 subjects. References to parents in all parts of England. Inclusive terms twenty-two or twenty-four guineas.

For views and prospectus apply to the principals, Messrs. J. and J. W. Marsh.

THE OLD GRAMMAR SCHOOL, THAME, OXON.

ESTABLISHMENT FOR YOUNG LADIES.

Conducted by Mrs. P. H. PEARCE

(Eldest daughter of Mr. J. Marsh, of Howard House School.)

Mrs. Pearce has removed to the above spacious house, which is well adapted for school purposes, containing lofty school-rooms, and standing in its own grounds, which consist of large playground, garden, and croquet lawns.

In this School the course of instruction is on the most approved system of modern education, combined with the domestic comforts of a private family. Pupils from this School have successfully passed the Cambridge Local Examinations in honours.

References permitted to parents of present and former pupils. Terms upon application.

STROUD LADIES' COLLEGE, BEECHES GREEN, STROUD, GLOUCESTERSHIRE.

Principals—The Misses HOWARD.

AUTUMN TERM began THURSDAY, Sept. 20.

STAMFORD TERRACE ACADEMY, ASHTON-UNDER-LYNE.

Established 1829, by the late Mr. Sunderland.

Prospectuses, &c., will be forwarded on application to DANIEL F. HOWORTH, Principal.

LYME HOUSE SCHOOL, EYTHORNE, DOVER (Established over fifty years).

Principal—Rev. T. DAVIES. Terms, 30 to 40 guineas per annum. This School, conducted on Christian principles, aims at giving a sound physical, mental, and moral education.

Reference to Ministers and others.

BELMONT, PRESTON ROAD, BRIGHTON.

Principal—Mr. BURCHELL OUGHTON, B.A.

School situated in healthy suburb of Brighton. Principal a Dissenter. In 1876 one pupil passed the Matriculation Examination, London University, in Honours. Prospectus supplied on application.

Referees:—Sir Charles Reed, Dr. Angus, Dr. Allen, Rev. Paxton Hood, Rev. C. E. B. Reed, Rev. C. Bailhache.

HODDER & STOUGHTON'S PUBLICATIONS.

The Congregational Psalmist.

Edited by HENRY ALLON, D.D., and H. J. GAUNTLETT, Mus. Doc.

Providing Tunes, Chants, and Anthems by the best Composers, Ancient and Modern. New and Enlarged Editions, containing 117 Additional Tunes. List on application.

"In this New Edition there are upwards of a hundred new tunes, and perhaps the best indication we can give of their character is to say that they are thoroughly worthy to rank with the dignified and sober, albeit thoroughly melodious, compositions which have previously secured our commendations for the work."—Churchman's Shilling Magazine.

Church Anthems, etc.

EDITED BY HENRY ALLON, D.D.

CONTAINING ONE HUNDRED AND FIFTEEN ANTHEMS FOR CONGREGATIONAL USE.

Crown 8vo, cloth, 3s.; crown 8vo, roan, 3s. 6d.; Cheap Edition, limp cloth, 1s. 4d.; Cheap Edition, stiff cloth, 1s. 8d.

"Dr. Allon has done so much to promote an intelligent use of sacred music in Divine worship, that we gladly call attention to his last, and, as we think, most wise, effort in the same direction. Having issued in the 'Congregational Psalmist' a valuable series of hymn-tunes, chants, kyries, etc., he has now published in a little pocket volume a collection of anthems intended for the use of the congregation, and not simply for the choir."—Choir.

Supplemental Hymns for Public Worship.

EDITED BY HENRY ALLON, D.D.

New and Enlarged Editions, containing Three Hundred and Forty-one of the choicest and most recent compositions of Bonar, Monell, Lynch, Lyte, Neale, Alexander, Denny, Proctor, Rawson, and others. Prices: Royal 32mo, paper covers, 3d.; cloth, red edges, 4d.; cloth boards, 6d.; morocco, 2s. 6d. Large type edition, 18mo, cloth, 1s.; cloth boards, 1s. 6d.; morocco, 5s.

THE BRITISH QUARTERLY REVIEW.

No. CXXXIII. For OCTOBER, price 6s.

CONTENTS.

- I. KING RENE OF ANJOU.
- II. THE SECTS OF THE COMMONWEALTH.
- III. JULES MICHELET.
- IV. GEORGE BUCHANAN.
- V. THOMAS DE QUINCEY.
- VI. THE GREEK REVOLUTION.
- VII. THE SOCIAL QUESTION IN SICILY.
- VIII. CONTEMPORARY LITERATURE.

The Congregational Union Lectures.

This Day, CHEAP EDITION (the Fifth), price 6s.

THE SUPERHUMAN ORIGIN OF THE BIBLE INFERRED FROM ITSELF. By HENRY ROGERS, Author of "The Eclipse of Faith." Also, in demy 8vo, 12s.

JOHN THE BAPTIST: A CONTRIBUTION TO CHRISTIAN EVIDENCES. By H. R. REYNOLDS, D.D. Second Edition. Demy 8vo, 12s.

THE ATONEMENT. By R. W. DALE, M.A. Sixth and Cheaper Edition. Crown 8vo, 6s.; also in demy 8vo, 12s.

PRIESTHOOD IN THE LIGHT OF THE NEW TESTAMENT. By E. MELLOR, D.D. Third and Cheaper Edition. Crown 8vo, 6s.; also in demy 8vo, 12s.

LIST OF EDITIONS OF

THE CONGREGATIONAL HYMN-BOOK, THE SMALLER CONGREGATIONAL HYMN-BOOK, THE CONGREGATIONAL SUNDAY SCHOOL HYMN-BOOK, CONGREGATIONAL CHURCH RECORDS, and CONGREGATIONAL TRACTS may be had on application to the Publishers.

Congregational Church Music.

CONTAINING OVER 500 TUNES, CHANTS, OR ANTHEMS.

Arranged or composed by Sir John Goss, the late Rev. W. H. Havergal, M.A., Sir G. J. Elvey, Drs. Dykes and Mason, and Messrs. Hopkins, Novello, H. Smart, Turle, and others.

Compressed Vocal Score, cloth, 3s.; Compressed Vocal Score with Psalms for Chanting, 3s. 6d.; Treble and Alto, stitched, 1s.; Treble and Alto, cloth, 1s. 6d.; Tenor and Bass, stitched, 1s.; Tenor and Bass, cloth, 1s. 6d.; Organ Score, cloth, 15s.; Organ Score, half-bound, 18s.; Sol-Fa Full Score, cloth, 2s.; Sol-Fa Full Score, with Psalms for Chanting, 3s. 6d.; Sol-Fa Treble and Alto, stitched, 1s.

AN APPENDIX TO CONGREGATIONAL CHURCH MUSIC. Adapting it to the recent SUPPLEMENT to the CONGREGATIONAL HYMN-BOOK. This Appendix contains Forty Tunes (nearly all new to English collections), of which several have been specially contributed by Sir John Goss and other friends. Compressed Score, 2d.

CONGREGATIONAL ANTHEMS AND COLLECTS. A Supplement to all Tune-books; enlarged to 71 Anthems, and providing for Ordinary Worship for Special Occasions and Seasons.

Compressed Vocal Score, stitched, 1s.; Compressed Vocal Score, cloth, 1s. 6d.; Compressed Vocal Score with Psalms for Chanting, 2s.; Organ Score, with preludes, stiff cover, 7s.; Sol-Fa Full Score, stitched, 1s.; Sol-Fa Full Score, cloth, 1s. 6d.; Sol-Fa Full Score with Psalms for Chanting, 2s.; the Words of the Anthems, 1d.

PSALMS AND HYMNS FROM HOLY SCRIPTURE, FOR CHANTING. Containing 66 passages for Chanting, and the Words of 71 Anthems.

12mo, with Words of Anthems, 4d.; 18mo, with Words of Anthems, 6d.; 32mo, with Words of Anthems, 8d.; Royal 16mo, with Chants, without Words of Anthems, 6d.; Royal 16mo, with Sol-Fa Chants, 6d.

WORKS FOR THE NEW SEASON, 1877-8.

READY.

Principal Dawson, LL.D.

The ORIGIN of the WORLD according to REVELATION and SCIENCE. By J. W. DAWSON, LL.D., F.R.S., F.G.S., &c. Author of "Life's Dawn on Earth," &c., &c. Crown 8vo, 7s. 6d.

This work is intended as a complete exposition of what is known of the actual meaning of the history of creation in Genesis, and of its relations to the discoveries of modern science. The writer's point of view is that of a practical geologist familiar with the discussion of many of the departments of the science of the earth; but who is also a student of the Bible and a believer in Christianity.

Cheap Edition of Dr. Allon's Sermons.

The VISION of GOD, and other Sermons, Preached on Special Occasions by HENRY ALLON, D.D. Third and Cheaper Edition. Crown 8vo, 5s.

Philip Henry Gosse, F.R.S.

SACRED STREAMS. The Ancient and Modern History of the Rivers of the Bible. By P. H. GOSSE, F.R.S., Author of "A Year at the Shore," &c. With Forty-four Illustrations and a Map. A New Edition, revised by the Author. This day. Crown 8vo, 7s. 6d.; gilt edges, 8s.

Rev. Samuel Cox.

EXPOSITORY ESSAYS and DISCOURSES.

By SAMUEL COX, Editor of "The Expositor," &c. Crown 8vo, 8s. 6d.

This Volume is the third of a series of which "The Expositor's Note Book" is the first, and "Biblical Expositions" the second. Like the earlier volumes which have met with such an unexpectedly cordial reception, it deals for the most part, with obscure or difficult Scriptures, and seeks to explain and vindicate them.

Professor Plumptre.

A POPULAR EXPOSITION of the EPISTLES to the SEVEN CHURCHES in ASIA. By E. H. PLUMPTRE, D.D., Professor of Theology, King's College, London. Author of "Biblical Studies," "Master and Scholar, and other Poems." Crown 8vo, 5s.

The Author of "The Purgatory of Suicides."

The POETICAL WORKS of THOMAS COOPER: Compiling "The Purgatory of Suicides," "The Paradise of Martyrs," and Minor Poems. Crown 8vo, 7s. 6d.

Rev. A. Mackennal, B.A.

The LIFE of CHRISTIAN CONSECRATION. Sermons preached at Leicester by the Rev. A. MACKENNAL, B.A., Author of "Christ's Healing Touch," &c. Crown 8vo, 6s.

Francis Jacox, B.A.

SIDE-LIGHTS on SCRIPTURE TEXTS. By FRANCIS JACOX, B.A., Cantab., Author of "Secular Annotations," &c. Post 8vo, 7s. 6d.

The Author of "Daft Davie."

MATTHEW MORRISON: An Autobiographical Story. By S. R. WHITEHEAD, Author of "Daft Davie." Crown 8vo, 5s.

Rev. P. W. Grant.

The BIBLE RECORD of CREATION TRUE for EVERY AGE. By Rev. P. W. GRANT. Demy 8vo, 9s.

FORTHCOMING.

The Congregational Union Lecture for 1878.

The BASIS of FAITH. By E. R. CONDER, M.A., of Leeds. Demy 8vo, 12s. [In the Press.]

The CHRISTIAN CREED: Its Theory and Practice. With a Preface on Some Present Dangers of the English Church. By STANLEY LEATHES, M.A., Professor of Hebrew, King's College, London. Crown 8vo, 7s. 6d. [Shortly.]

NINE LECTURES on PREACHING. By R. W. DALE, M.A., Author of "The Atonement." Crown 8vo, 6s. [In November.]

The JEWS in RELATION to the CHURCH and the WORLD. A Course of Lectures by the Revs. Professor CAIRNS, Canon COOK, Professor STANLEY LEATHES, Bishop CLAUGHTON, DONALD FRASER, and Professor BIRKS. Crown 8vo, 4s. 6d. [In a few days.]

CHRISTIAN LIFE and PRACTICE in the EARLY CHURCH. By E. DE PRESSENSE, D.D. Translated by ANNIE HARWOOD-HOLMDEN. Demy 8vo, 12s. [Nearly ready.]

The CROSS of CHRIST; Studies in the History of RELIGION and the INNER LIFE of the CHURCH. By OTTO ZOEGLER, D.D. Demy 8vo, 12s. [Nearly ready.]

Sir TITUS SALT, Baronet; His Life and its Lessons. By R. BALGARNIE. Crown 8vo, with Illustrations. [In the press.]

An EXPOSURE of POPERY. With Special Reference to Penance and the Mass. By the late Rev. W. ANDERSON, LL.D. With an Introduction by Professor CAIRNS, D.D. Crown 8vo, 2s. 6d. [In December.]

CHRISTIAN SUNSETS; or Believers' Last Hours. By JAMES FLEMING, D.D. Author of "Remarkable Conversions." Sm. Crown 8vo, 5s. [In the press.]

The ORIGIN and HISTORY of the NEW TESTAMENT. With Appendix on Apocryphal Writings. By JAMES MARTIN, B.A. Third Edition, 3s. 6d.

JOVINIAN: a Tale of Early Papal Rome. By W. H. G. KINGSTON. Illustrated, fcap. 8vo, 3s. 6d. [November.]

The STORY LIZZIE TOLD. By the Author of "Stepping Heavenward." New Volume of the Shilling Series. Fcap. 8vo, Illustrated. [In October.]

The MINISTER'S POCKET DIARY and VISITING BOOK, for 1878. Price 1s. 6d. limp cloth, or 3s. in pocket-book form (roan tuck). Specially compiled to meet the wants of ministers.

London: HODDER & STOUGHTON, Paternoster Row.